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PRINCIPLES AND METHODS OF RELIGIOUS EDUCATION

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THE PROJECT PRINCIPLE IN RELIGIOUS EDUCATION

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS

THE BAKER & TAYLOR COMPANY
NEW YORK

THE CAMBRIDGE UNIVERSITY PRESS
LONDON

THE MARUZEN-KABUSHIKI-KAISHA
TOKYO, OSAKA, KYOTO, FUKUOKA, SENDAI

THE MISSION BOOK COMPANY
SHANGHAI

The Project Principle in Religious Education

A Manual of Theory and Practice
for Church-School Leaders

By
ERWIN L. SHAVER
Author of *A Survey of Week-Day Religious Education*,
Teaching Adolescents in the Church School, etc.

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO · ILLINOIS

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Published November 1924
Second Impression June 1925

Composed and Printed By
The University of Chicago Press
Chicago, Illinois, U.S.A.

TO MY MOTHER

66268

GENERAL PREFACE

The progress in religious education in the last few years has been highly encouraging. The subject has attained something of a status as a scientific study, and significant investigative and experimental work has been done. More than that, trained men and women in increasing numbers have been devoting themselves to the endeavor to work out in churches and Sunday schools the practical problems of organization and method.

It would seem that the time has come to present to the large body of workers in the field of religious education some of the results of the studies and practice of those who have attained a measure of educational success. With this end in view the present series of books on "Principles and Methods of Religious Education" has been undertaken.

It is intended that these books, while thoroughly scientific in character, shall be at the same time popular in presentation, so that they may be available to Sunday-school and church workers everywhere. The endeavor is definitely made to take into account the small school with meager equipment, as well as to hold before the larger schools the ideals of equipment and training.

The series is planned to meet as far as possible all the problems that arise in the conduct of the educational

work of the church. While the Sunday school, therefore, is considered as the basal organization for this purpose, the wider educational work of the pastor himself and that of the various other church organizations receive due consideration as parts of a unified system of education in morals and religion.

THE EDITORS

AUTHOR'S PREFACE

The most recent term with which to conjure in educational circles is the term project. While this is particularly true in the world of public education, it is likewise significant that those engaged in the task of religious education, for whom this book is intended, are not far behind. Since we are continually warned to avoid seizing upon new methods because they are new and popular, it is well to examine carefully the new idea. Much that is worthless is already passing for project-teaching in our church schools. On the other hand, if there is value in the new concept, we should know how to obtain it without repeating the mistakes to which religious education has too often been susceptible. The writer believes that there are great possibilities for project-teaching in the field of religious education. This volume of theory and practice is an attempt to set forth such possibilities.

It is quite impossible to answer the question, "What is the project principle?" in one chapter. The first few pages can serve only to stimulate thinking upon the theme; the remainder of the book should carry that thinking farther; actual experience on the part of the church-school worker in the use of the project principle must be the final answer with regard to its effectiveness. Hence there can be no lengthy discussion of the theory of project-teaching in these pages. Disputes as to the

value of the name, the antiquity or recency of the idea, and the inclusiveness of the concept will receive but incidental treatment. It is proposed simply to give a sufficient background of educational theory and illustrations of practical use so that earnest and progressive teachers may venture forth upon relatively uncharted seas, but possessed of a compass. An outstanding characteristic of the project idea is that it refuses to be reduced to a formula. It has no "formal steps." One cannot tell a teacher just what to do next. Only in a very general way can one teacher assume to make project plans for another. The new idea places the responsibility to a greater degree than ever before upon the teacher rather than upon the textbook or manual. Hence, the perusal or even earnest study of this volume will not equip our church-school workers for teaching through projects. At best it can serve only as a medium through which the experience of others is gathered together. Using this experience as a guide, the teacher must then project for himself and learn by carrying his purpose through to completion and by evaluating the outcomes.

In the preparation of this volume the author has been greatly helped in many ways. His dependence upon former teachers and progressive thinkers, who are blazing the trail for the new religious education, finds a partial expression in the footnote and bibliography references. The kindness of publishers in granting the privilege of quotation is greatly appreciated. Specific acknowledgment is given in connection with the material quoted. The host of friends who have

co-operated by furnishing the descriptions of project-teaching found in Part II have given the book the greater portion of any value it may have, and the author gratefully acknowledges their contribution.

ERWIN L. SHAVER

BOSTON, MASSACHUSETTS
April, 1924

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PART I

THEORY AND TECHNIQUE

CHAPTER I

WHAT IS THE PROJECT PRINCIPLE?

The idea that one learns by practical experience is by no means a new thought. The great teachers of all ages have agreed that the changes wrought in one's ways of living come about as a result of experience. All the philosophies of education mankind has known rest upon this fundamental principle. The costliness, but withal the implied effectiveness, of experience is one of our time-honored axioms. The history and literature of the race are replete with illustrative material. One might quote at length from the writings of educationists if it were necessary to drive home this point.

The comparatively recent branch of knowledge which we call psychology has undertaken to analyze the learning process and has stated this ancient truth in scientific terms. We are told that when a human being is brought face to face with a new situation in his search for satisfaction of his desires, he finds his old ways of acting insufficient and is forced to make new adjustments. The making of these new adjustments, which means new physical habits, new ideas, and new attitudes, we call learning. The individual is not the same as he was before he had the new experience. We are often tempted to think of learning as limited to the acquisition of certain new ideas, but closer inspection

reveals the effect which experiences have upon the entire living organism.

That education, learning, or growth is constantly going on is likewise no new idea. That is, experiences may be taking place which have not been consciously planned. Whenever defects appear in our more deliberately outlined educational scheme, we are confronted with the suggestion that experience in the larger sense may help us out of the difficulty. Thus more and more there has come the tendency to enlarge the scope of education in the sense of controlled experience and add new material to the curriculum.

Controlled experience, or education in its stricter aspect, may be looked at from two angles. It is concerned, on the one hand, with the amount of change which takes place in the individual, or on the other hand, with the desirability of the change. Education may thus be quantitative or qualitative, though such an artificial distinction is hard to maintain. From one standpoint we ask: "Is the individual being educated, that is, is he growing, is he becoming more capable of adjusting himself to larger and more complex situations?" From the other angle we ask: "Is the change taking place in him in the direction which society agrees is proper?"

CRITERIA OF EDUCATIVE EXPERIENCE

Turning our attention to the effectiveness of the educative process we may select from among a number of possible statements four criteria upon the basis of which we may judge as to the extent to which a given

experience changes or educates the experiencer. While these are not new, they are nevertheless emphases which are receiving most attention in the educational world today.

1. *Experience is educative in proportion to the degree to which it is entered into purposefully.*— Other things being equal, the fact that the individual closely identifies himself with or loses himself in the activity-experience insures permanence of change in him. If he feels that he desires the experience, that it will be of real value to him, so that he actively pays attention to what he is experiencing, he will get the more from it. This wholeheartedness, or purposefulness, is not limited to intellectual interest but engages his entire being. The nature of the experience may determine which aspect of life may apparently be most affected, but the thoroughness of interest will find expression in mental alertness, outward activity, and a satisfaction-attitude. Psychologists are agreed that passive experience does not educate, but that the value of the process is dependent upon the amount of energy intelligently put forth to discover and use data in such a way as to guarantee that the learner successfully meets the new situation. At every stage of the experience he attends to what is going on in order to get the most out of it. He keeps his goal ever present before him. The experience is real and lasting because it is so thoroughly his.

2. *Experience is educative only to the extent to which it is psychologically complete.*— An analysis of the process by which changes are made in the individual shows it divided into two elements. On the one hand,

the learner or experiencer, met by a new situation, senses its stimulus or stimuli. On the other hand, if he is to meet it successfully he must make some response. Thus he is changed and equipped to live satisfactorily in the new world about him only as new neurone connections are actually made. Merely knowing that they ought to be made or how they should be made, or simply desiring to make them, is not enough. The neurone circuit is incomplete. The experience unit in which activity is limited to receiving impressions is after all a very unsatisfactory experience. The impressions lose their force quickly; their meaning is never really discovered. But when the new situation demands brain activity, or thinking, and when thinking continues until complete adjustment is made to the new situation, the unity of the experience gives assurance that a lasting change has taken place in the learner. There is thus a difference between learning about and learning by doing.

3. *That experience is most educative which is true to life.*—If experience is to help the learner face a new world of life and meet a changed environment more effectively, it is evident that the value must lie in the similarity of the experience which he is having to other experiences which he must subsequently meet. That is, the number of elements in the experience which can be carried over to new situations is an important measure of its effectiveness. One of the most frequent criticisms of our educational system is that it is not practical; it is so unlike life. Of recent years many of our school subjects have undergone great transforma-

tion from this angle, for example, spelling. The child is led to give his energy to conquering the few hundred spelling "demons" which are needed and used by the rank and file of folk rather than long lists of unused, obsolete, and technical terms. The move to make education more practical recurs again and again as crystallization of curriculum material begins. This means that the educative experience must be like life; indeed, it must be taken from life itself. Therefore we find country children learning arithmetic by figuring farm accounts and city children studying geography by seeing at first hand the features of their own surroundings. All this precludes wasted energy and assures transfer approximating completeness because all the elements are actually usable in everyday life.

4. *Experience is valuable in proportion as it is social or shared.*—The world we live in is becoming more and more interdependent. We are to live not as isolated individuals but as social groups, even world-wide social groups. That experience, therefore, which can be of use to the largest number, and in which the largest number can participate and contribute, is most educative. We are all aware of the fact that only as the experience of others, especially of those who have gone before us, is like ours and communicable to us, can it be utilized. Unless we have some basis of interpreting it, little value attaches to it. To be socially effective the experience of each must be at the disposal of all. Instead of the members of a class each striving to learn and to withhold discoveries from others, we find classes becoming co-operative social groups organized for specialized

attack upon parts of the problem, but united in the attempt to produce results which shall prove beneficial to all. Society as a whole is utilizing this method of co-operative experiencing to obtain new ways of living for the entire group. A people's legislative service, the procedures of legislative bodies with their committees, the forum discussion supplementing preaching in our churches, and the placing of invention upon a scientific basis are evidences of this new trend in the learning process. A group by co-operative effort can learn far more than individuals struggling selfishly.[1] It is the essential outcome of democracy applied to education.

In setting forth the foregoing criteria nothing has been said with regard to the place of the teacher or leader in the experience. It would be fitting to say that the experience is educative to the degree that it is wisely directed by the teacher-leader. But in one sense this would be saying all the foregoing over again. For good teaching is but utilizing the laws of learning and so directing the experience process that the desired characteristics of learning are present, namely, purposefulness, completeness of neurone circuit, practical value, and social co-operation. The responsibility which rests upon the leader of group experience of this type is apparent. The object of this volume, therefore, is to set forth ways and means by which teachers in church schools can provide the desirable experiences for their children in the realm of religious growth.

[1] This does not mean that an individual could not have a project at which he worked alone. But even such projects would have to be valued in the light of their ultimate social reference.

THE CURRICULUM AS SELECTED UNITS OF EXPERIENCE

Having discovered just what experiences are most educative when measured by the four criteria above, and having presupposed a goal for the society in which the educational process is to take place, it is but a step to say that the curriculum, more commonly known as the course of study, is a series of such experiences as will change the immature members of the society into members whose ways of thinking and living fit harmoniously into the ways of the group. The ways of the group may be viewed as static or growing; if the latter, we have the additional problem of providing experiences such that constant revision of society's goal is brought about.

When it comes to a matter of what shall be the units of experience, there is a difference of opinion. Our traditional division has been in terms of subjects, that is, classification of experiences in terms of abstract skills and sections of knowledge, such as arithmetic, spelling, history, and the like. That is, teaching has abstracted from many experiences all the elements or aspects which center about figures and placed them in a group together; likewise with spelling, history, reading, civics, religion, and an almost endless number of others. As society advances, the curriculum builders are wondering how they will find time to crowd in so many subjects. Because of this fact and others which will be mentioned later, a search has begun for a new unit of experience upon which to build a curriculum. Careful study of the educational process along the lines

of the criteria given, together with thorough application of the laws of learning, has led to a suggestion from many quarters that the units of experience to which growing members of society are introduced should not be abstract subjects but real life-situations, in which subjects or portions of subjects are secondary. This new unit has, by common consent, come to be called a "project." A project may be tentatively defined as a single unified experience, utilized because of its social values, which can be entered into with a whole-hearted purpose, which is representative of real life-situations, and which makes for control of new experiences as they are met. The project principle is the basis of selecting and using such experiences, and finds its best exposition in the four criteria already discussed.

TEACHING BY PROJECTS

Project-teaching is not so much a distinct method in contrast with other methods which teachers have used as it is a principle.[1] There is not space here to take up in detail the several views of teaching that have been prominent in the past century, but it may be safely said that the project concept is a natural outgrowth of

[1] "The project method is really a principle to be applied. . . . . The project method, then, is a point of view rather than a procedure."—J. F. Hosic, "What is the Project Method?" *Journal of Educational Method*, II (September, 1922), 26–27. "The problem-project type of teaching . . . . is not so much a method as a point of view, and a point of view within which all valuable elements in the older approaches find their place."—"Findings of the Conference on Week-Day Religious Education," *Religious Education*, XVII (June, 1922), 268.

such doctrines as natural education, apperception, transfer, correlation, motivation, self-activity, and problem-solving. Each of these has brought us a considerable distance in the new direction and, with certain modifications and redirections, has made its contribution to present-day theory as represented by the project concept. Likewise the values represented in most of our teaching techniques such as questioning, story-telling, drill, objective illustration, socialized recitation, and the like, are not lost but are enriched by the viewpoint under consideration. More detailed suggestions for the use of these techniques in the field of religious education are given in a later chapter.

As has been said, the theories which have led to project-teaching are not of recent invention. The history of education reveals to us the fact that even primitive educational methods were based upon the idea that education is life. The little savage learned how to live by living. His school was a miniature but real portrayal of the life of the more mature members of the tribe. There was a reality about the experiences which later periods of society seem to have lost. Those educational middlemen, the printer and the professional teacher, aided by numerous other factors, have for centuries removed education from the realm of daily life and taken it to the cloistered schoolroom. We would not appear ungrateful for the vast benefits of these individuals to civilization, but we must admit being led away from the beaten path. As long as experience could be stored away in orderly fashion in printed texts and the notebooks of teachers, it seemed

so inconvenient and unnecessary to keep close watch upon children and the experiences of the groups in which they were living!

But there has come an insistent demand for a restatement of educational principles. Of textbooks and new subjects there seems to be no end. We are staggered by the vastness of the amount of material which we expect each child to digest. It has become a question of whether a child is to be expected to have every possible experience that has proved more or less beneficial to someone in the past or to have a few typical experiences entered into more intensively and with a feeling of reality. The practical demands of life insist that education fit him to carry on a specific task and to make a definite contribution to the life of society rather than to be efficient in general. Modern democracy, the new psychology, and the whole field of modern science have backed up these demands from other quarters.[1] The project concept represents the answer of many educationists to these combined demands.[2] Their faith in the ability of project-teaching to give the child the necessary experiences to fit him for life is met with doubt in the minds of others. Can the project concept make for the motivation of drill? Can we be assured that the skills represented by our present subject-division of the curriculum will be obtained? To these and other questions the project advocates answer in the affirmative.

[1] See W. B. Owen, "The Problem Method," *Journal of Educational Method*, I (January, 1922), 178–82.

[2] W. H. Kilpatrick, *The Project Method*, pp. 3–4.

TYPES OF PROJECTS

If some at this point in the discussion are questioning, "But what is a project?" we may answer in the words of Kilpatrick: "Projects may present every variety that purposes present in life."[1] That is, a project is an experience which one has projected or purposed to have. The entire range of life itself is included. We purpose and carry out scores of projects daily. We buy a suit of clothes, write a letter, read the paper, attend the theater, make repairs about the house, entertain our friends at dinner. Every experience upon which we consciously and purposefully enter is a project. Educationally speaking, projects are confined to those enterprises which fit the child for life. Thus certain undesirable, uneconomical, or superfluous experiences are set aside. Of those experiences which have positive growth value for the learner, we might make a variety of classifications. Any division made will have to be more or less arbitrary. Kilpatrick makes a fourfold classification, as follows:

> Type 1, where the purpose is to embody some idea or plan in external form, as building a boat, writing a letter, presenting a play; type 2, where the purpose is to enjoy some (aesthetic) experience, as listening to a story, hearing a symphony, appreciating a picture; type 3, where the purpose is to straighten out some intellectual difficulty, to solve some problem, as to find out whether or not dew falls, to ascertain how New York outgrew Philadelphia; type 4, where the purpose is to obtain some item or degree of skill

[1] *Ibid.*, p. 5.

or knowledge, as learning to write grade 14 on the Thorndike scale, learning the irregular verbs in French.[1]

An analysis of the basis upon which this classification is made would seem to indicate that the first three types represent experiences in which the predominant elements are doing, feeling, and thinking respectively. The remaining type represents what might be called a tool-experience in which the learner prepares to fit himself to get the most possible out of other experiences which he knows he must meet. It is the belief in the all inclusiveness of this type of learning that has caused us to limit our teaching to subjects, and to overlook the fact that a large proportion of skills and knowledge is obtained without this digression and drill process implied in the type 4 project. When the teacher and pupil have the project viewpoint, these direct learning projects easily grow out of the other types and take their greatest value from the fact that the purpose to use such learning in everyday life is keenly felt by the pupil and furnishes the drive for study.[2]

Such a classification as the foregoing does not preclude others. We might divide projects into two groups and label them individual and social, depending upon whether or not the individual worked alone or with others in initiating and executing his project. Another possible grouping might be upon the basis of the circles or realms of life in which enterprises are carried on. We should then have home projects, play projects,

[1] W. H. Kilpatrick, *The Project Method*, p. 16.

[2] For an illustration in religious education see Descriptions Nos. 18 and 35, pp. 215 and 253, Part II.

work projects, civic projects, religious (?) projects, and so on without number. Such a grouping is obviously difficult. Again we might view these educational experiences from the standpoint of their educative value as we have indicated earlier in the chapter. Although no appreciable gradation can be made, we may agree that the term "project" is a relative one. Kilpatrick prefers to think of project-experiences as being confined to "the upper portions of the scale." The failure to see that there is such a scale and that many so-called projects have very little value threatens to bring disfavor upon the principle before it is clearly understood. There must be a constant endeavor to keep the purposeful enterprises in the truly educative realm. Another arrangement of projects which is as difficult of gradation as the one just preceding is that which reveals the fact that some experiences lead the learner solely to reproduce the way of life of his own and preceding generations while others lead him to build a new social order. The significance of this division for religious education will be developed in chapters iii and iv.

STEPS IN A PROJECT

When we analyze what takes place when a project is undertaken we find fairly defined stages. Kilpatrick gives four, namely, purposing, planning, executing, and judging. Hosic gives six, by dividing the purposing stage into the situation which leads to purposing and the formation of the purpose, and also by dividing the final step of judgment into the intellectual aspects of evaluation and "the accompanying feelings of satisfaction

or dissatisfaction, with the resulting attitude as to the future."[1] What happens in the execution of a project may be roughly described as follows. The learner finds himself, or is led into, a situation where there is some difficulty or dissatisfaction. His habitual ways of doing do not exactly apply. He wants something. To obtain that something he must surmount the difficulty. He sets before himself what he proposes to do. He then proceeds to plan a way out. Having made a plan, possibly but a vague and tentative one, he begins to carry it out. The carrying-through process may involve a variety of procedures or steps. It may even require the entrance upon and completion with satisfaction of one or more minor enterprises. It may require modifications of his original plan. When the completion of the plan has led to reasonable satisfaction, the project may be said to be complete. That is, if the purposer has arrived at the point which he desired in his original or modified purpose, he ceases execution. He is then ready to move forward to other enterprises. He may be but partially satisfied, but feel that further effort will produce only diminishing returns. The degree of satisfaction or dissatisfaction together with accompanying ideas gained will determine the value of the experience in meeting future situations of a similar kind. The important function which the teacher-leader performs throughout the entire process is at once apparent, although the technique of wise guidance must be postponed for later consideration.

[1] "The Rôle of the Teacher in the Project Method," *Journal of Educational Method*, II, 157.

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CHAPTER II

THE PROJECT PRINCIPLE IN PUBLIC EDUCATION

A discussion of the extent to which project-teaching is prevalent in our public schools is beyond the scope of this volume and fruitless for our purpose. We desire only to lead the reader to a practical understanding of the concept. In the belief that he will derive the most benefit from studying actual projects that have been carried out, this chapter is limited to such descriptions. These are quoted from the *Twentieth Yearbook of the National Society for the Study of Education*, Part I.[1]

1 (1).[2] "A COLLECTION OF SEEDS FOR SPRING PLANTING" (KINDERGARTEN)

(Reported by Mrs. Elizabeth Jacobson, Minneapolis)

This project started from the children's seeing dandelion seeds floating about while on an excursion, and led to their bringing to kindergarten seeds from their home gardens.

[1] Edited by Guy M. Whipple and published by the Public School Publishing Company (Bloomington, Illinois, 1921). It contains the Second Report of the Society's Committee on New Materials of Instruction and is "a collection of two hundred and eighty-five projects compiled by the committee with the aid of various sub-committees from material submitted by the representatives of numerous school systems." The writer gratefully acknowledges the privilege of quotation granted by the editor and publishers.

[2] The numbers in parentheses are the original numbers of the descriptions as they appear in the yearbook.

The steps in carrying the project forward were:

1. Converting the baskets they had made into boxes with covers in which they could bring their seeds to the kindergarten.

2. The making of boxes of uniform size and shape, and of colors selected by themselves, to hold the collection of seeds.

3. The sorting of the seeds, making labels for the boxes, and storing them away for the spring planting.

This led to the collection of milkweed pods, rose hips, cat-tails, and many other kinds of seeds, which were used to decorate the room.

2 (25). "A KITE TOURNAMENT" (FIRST GRADE)

(Reported by Aschah May Harris, Emporia, Kansas)

The making of kites this spring, which started in the "Free-Choice Room," led to a kite tournament. The result was that every child in the primary department made a kite. Honors were given to the child making the largest kite that would fly and the smallest kite that would fly, also to the one making the prettiest kite, and the kite that would sail the highest in five minutes. The children selected their own judges and invited them to assist in the tournament. They wrote their notes of invitation.

Work that grew out of this project was as follows:

a) READING FOR INFORMATION

Our Little Japanese Cousin
When I was a Boy in China
Home-made Toys for Boys and Girls
Harper's Outdoor Book for Boys
Child Life in Japan

b) READING FOR INSPIRATION AND APPRECIATION

Stevenson, "The Wind"
Rossetti, "Who Has Seen the Wind?"
Steadman, "What the Winds Bring"
Aesop, "The Wind and the Sun"
Bailey, "The Windmill"
"The Foolish Weather Vane"
"The Little Half Chick," from *Kansas Second Reader*
"The Windmill," from *Elson-Runkle Primer*
"Ulysses and the Bag of Winds"

c) LANGUAGE, WRITING, AND SPELLING

Dramatization of the Wind and the Sun (first grade)

Writing quotations that have been memorized (second and third grades)

Invitations to judges

"The Work of the Wind"

Story Made by the I B reading class

"I have a kite.
I made my kite.
It is a red kite.
I can fly my kite.
See the pretty kite fly."

d) SINGING

Knowlton's *Nature Songs for Children* ("March Wind")

Normal Institute and Primary Plans, March, 1920 ("The March Wind")

Primary Education, March, 1918 ("I Should Like to Be a Kite")

e) HANDWORK

Making kites—two-piece frames and three-piece frames

Decorating kites with birds, butterflies, etc., calling for free choice in selection of colors, careful paper-cutting, pasting, etc.

Chapel programs, using the wind songs, poems, stories, and rhythm work

f) NUMBER WORK

Measuring string, sticks for frames
Kite sales (playing store)

3 (46). "A HEALTH CODE" (SECOND GRADE)

(Reported by Jessie G. Kennedy, Kansas City, Missouri)

The day after the coming of the Health Exhibit to our school for language we talked about Miss Brown's visit, each one telling what interested him most. After a number had said "We must do this" and "mustn't do that," I asked them if they would like to make their own health rules. They wanted very much to do it.

Then some one suggested that we make posters of them, like Miss Brown's. To the question, "Where will we get pictures to illustrate them?" one little girl said, "I saw in a magazine a picture of an open window; we could let that tell us to keep our windows open at night." Others thought of pictures they could bring.

That afternoon the first picture was brought by a little boy whom I hadn't before been able to interest in anything. As he handed it to me, he said, "That picture tells us to go to bed early." He was one who had been accustomed to spend as many nights at the picture show as he could get nickels to pay his admittance. As each picture was brought, the class decided whether it was suitable for a health rule, and then we made the rule.

Of course, a number of the pictures that were brought could not be used. If they disagreed with what the "Health Lady" taught, they were at once discarded. We spent several weeks in planning for the posters.

During this time all the writing period was spent in writing the health rules. We also took all of our spelling words in the second grade from this source. We used the language and hygiene periods in talking about our pictures and making all our plans. In the handwork period the pictures were cut out and mounted. The cutting of the letters for the folder was part of our art work for the month. (The children used half-inch ruled paper, but we found the letters too large to use, so the teacher made the letters and the children colored them.)

Many new words were added to their reading vocabulary, as the rules made one day must be read the next day before they were used for writing. We also had a number of supplementary reading lessons on the board with our health project for its basis. I also found a number enjoying reading a few health stories we had on our reading table.

Before we took up this work the health lesson seemed something foreign to the children, but while we were doing it and afterward, it seemed a part of them. Often the first thing in the morning and afternoon session, they would say, "I did a health rule; I brushed my teeth." "I washed my hands before eating." "I drank milk for breakfast." "I ate something green for lunch."

Working out the health project was not only a very pleasant and profitable school experience, but I am sure the lesson learned will stay with the children and carry over into their everyday life.

4 (53). "DOING SOMETHING FOR A SICK CLASSMATE" (SECOND GRADE)

(Reported by Lucia M. Densmore, Ypsilanti, Michigan)

A few weeks ago a little boy in our room met with a serious accident which necessitated his removal to the

hospital at once. As his seat was vacant the next morning, we began a "conversation" about this absence—why he was not in school, etc. I stated briefly, without going into detail, the reason he was not there, telling the children Glen would not be with us for several weeks, as the accident was serious.

Then followed several questions. "What can we do for him while he is away?" "What do you think he would like to have us do?" "What would he enjoy most?"

These questions were answered quickly by the children as follows: "We could make picture books." "We could write him a letter." "We could send fruit and flowers." "We could send toys."

As a result, apples, grapes, pears, oranges, and flowers have come in abundance. These we arranged tastily in boxes and sent to him with a little written message suggested by the children. They have also written a letter, made picture books, pages of which were their own drawings, illustrating stories. Other books have been made of paper cuttings.

By letting two or three sit at a small table which is in the corner of our room, the children have made several toys for him—among them boats, wagons, baskets and aeroplanes.

This project will "carry on" several weeks, as some of the children are just beginning their activities. All are eager to do something.

5 (57). "MAKING THE SCHOOL GARDEN PAY" (THIRD GRADE)

(Reported by Ellice E. Burk, Cleveland, Ohio)

The seeds for the garden were provided by the school and the garden was a class project. The children did all the work with the exception of plowing. When the vegetables were ready for the market, the class was divided into

committees, each one having a particular responsibility, such as keeping in touch with the market prices, soliciting customers or delivering goods. At regular intervals the crops were harvested, weighed, measured, put in bags with labels attached giving quantity, prices, and names of customers. The arithmetic lesson for that day consisted in finding out how much the sales amounted to and of keeping the record in good form. A strict account was kept, and at the end of the season, after paying back the amount advanced for seeds, the class had a nice little sum which was spent in buying some much-desired apparatus.

6 (68). "A STUDY OF KANSAS CITY" (FOURTH GRADE)

(Reported by Floy Campbell, Kansas City)

For six weeks the topic in geography was Kansas City. After considering all the textbook had to give on the subject, each child took one local activity (manufacture, organized charity, former inhabitants of place, etc.), and found out all he could about that one subject. When the topic allowed, the child made a Saturday visit to the manufacturing plant or office he was studying, and reported to the class all that he saw or learned. He reported on his topic in the class, wrote a theme on it, made a slogan, which he lettered, with or without illustration, on a large piece of cardboard, and designed and made a costume that would express the especial character of his investigations. For instance, the child who reported on newspapers made his costume of daily papers. The child who reported on the care of the old and poor wore a cap, spectacles, a shawl, and walked with a cane. They tacked their posters on long poles, and, in their costumes, marched through the school halls, and around the block, to the great enjoyment of the class, the very vivid interest of the school at large, and the edification of the neighbors. We had a photograph made of the procession.

In addition to the study of local geography, the project was of great social value, gave excellent work in reading, writing, oral language, lettering, and design.

7 (72). "IRON ORE—FROM MINNESOTA TO YOUNGSTOWN" (FOURTH GRADE)

(Reported by Virginia Mariner, Youngstown, Ohio)

As Youngstown is one of the great steel centers of the world, iron ore seemed to us a peculiarly suitable project around which to build geography work. The children were first sent to the mills to secure iron ore with which they filled a large sand table. They were given a description of the iron mines of the Mesaba range of northern Minnesota. Using the sand table, they modeled in succession shaft mines, open-pit mines, the Mesaba range itself, the railroad leading to Duluth, the docks at Duluth, the loading machinery (made with a steel "Constructo" set), wooden boats, the Great Lakes, the locks of the "Soo" canal, the docks at Cleveland, the railroad connection at Youngstown, and finally a blast furnace. Meanwhile, a blackboard map of the Great Lakes region was developed day by day connecting up the story as shown through the models. The teacher merely provided the outline and organized the material. In the actual work itself the children were allowed to use their own initiative. Socialized recitations were carried on and papers were also prepared by the pupils, thus correlating the work with English.

8 (78). "VISITING OUR FRENCH ORPHAN" (FOURTH GRADE)

(Reported by Florence Jelly, State Normal College, Ypsilanti, Michigan)

This project originated in the question: "What can we do for Michael this winter?" (Michael is our French

orphan. He lives near the Vosges Mountains.) The children decided to go and visit Michael, to tell him what they are doing and relate to him the experiences of their journey.

There were instituted inquiries about railroad and steamship rates. Then we set up a bank, using toy money, and drew this money from the bank for tickets and spending money. There was a ticket office for buying tickets, and we converted American money into francs.

Business letters were written to Mr. C. F. Leidich (Detroit) for information regarding ocean trip, followed by "Thank you" letters for the information. The children selected the letter to be sent in each case.

After a visit in Paris, the children sent letters home to the first-grade teacher telling of their experiences thus far. The organization of material for oral reports and places visited and things seen included:

- Eastern United States
  - Important cities passed through on train
  - Character of country—mountains, plains, etc.
  - Rivers crossed
  - Erie Canal
  - New York City
- Crossing ocean
- Weather conditions
- Study of sea life
- France (compared with America)
- Character of land, customs of people, occupations, etc.
- Visit with Michael at his home
- Trip home by southern route

Finally, there was a general discussion, on our return home, of what we had seen and done and what we would do differently if we went another time.

9 (112). "LIFE IN A LUMBER CAMP" (FIFTH GRADE)

(Reported by Tippa Coleman, Louisville Normal School, Louisville, Kentucky)

In connection with the study of lumbering the class asked to be permitted to go to the woods for a day and live the life of the lumbermen. They divided themselves into groups, with a chairman for each group. Their object was to plan the day, with the activities as nearly as possible like those of a lumber camp. One group planned the lunch, one the games to be played, and one worked on the things that should be observed while they were in the woods. Much reading was done while planning the trip. Charts were made showing the products from trees, forest scenes, forest animals, and lumber camps. The day of the trip happened to come during fire-prevention week; a camp fire was built for cooking the lunch, and the children observed how easily it could spread and the difficulty of putting it out. The children were asked to give a demonstration lesson that would show what they had learned. They wrote and gave a one-act play showing the life in a lumber camp.

10 (164). "WRITING A CLASS CREED" (SIXTH GRADE)

(Reported by Josephine E. Maloney, Milwaukee Normal School, Milwaukee, Wisconsin)

Different creeds were read to the class by the teacher. The meaning of a creed was discussed by the class. The teacher asked the children if they would like to write a class creed of their own. At first it seemed quite an undertaking, but they thought they would like to try. The following

day each one was to bring a suggestion that would be helpful in writing the creed. The next day the suggestions were given, and what the creed ought to stand for was discussed. It was decided that each member of the class would write a creed, and then a vote would be taken to decide which one was best. This one was to be accepted as the "Class Creed." The following one, written by Dorothy Morgan, was chosen:

A CLASS CREED

I believe in Class Spirit—the foundation of all motives in school life.

I believe that success and achievement are only obtained by class and school unity, co-operation, and team work.

I acknowledge that to be a member of a progressive and worth-while class, I must attend to myself only—not to others.

I believe that it is the little things of life, done well, that fit us to accomplish greater things when the opportunity comes.

I believe that each individual of this class should set a good example, that the boys and girls to come may find it worth their while to follow, so they may be good citizens.

When the creed was reread after the voting, one of the boys who liked to print volunteered, for his work during free periods, to print a copy of the creed on a large sheet of paper, to tack up in the front of the room. He did such a splendid piece of work that when it was finished the class suggested that it ought to be framed, so it was taken to the manual-training room, where with the help of the manual-training teacher it was very artistically framed. It now hangs in the most conspicuous place in our room.

11 (194). "A CIVICS CLUB" (JUNIOR HIGH SCHOOL)

(Reported by Ida von Donhoff, Monsarrat School, Louisville, Kentucky)

Each class formed itself into a civics club, electing its own officers and committees. Two delegates were chosen to represent each class, and these delegates constituted the Civics Conference, or governing body. At the preliminary meeting of the conference they chose their officers and chairmen of committees. Among others, a welfare committee and complaint committee were formed. Suggestions for improvements were submitted to the chairman of the welfare committee; complaints were submitted to the chairman of the complaint committee. The president of the conference selected members of the conference for yard and hall duty. At the end of each week a different group was selected for this work. Reports of their work were submitted to the conference at each meeting. The delegates of the various classes reported to the home class the matters of importance that came before the conference. Those who broke the laws adopted by the conference and ratified by the various classes were warned by the officers on duty, and if a continued lack of co-operation was evidenced the offender was brought before the conference and given a trial by jury. We have especially emphasized the importance of the rights of others, the care of school property, the safety of all while on the playgrounds, and cleanliness and order in halls, rooms, and yard.

A spirit of mutual helpfulness, pride in the school, and efficiency in self-government were evidenced by the enthusiasm with which the children have taken up affairs where we dropped them at the end of last term. Through our Civics Conference our school is becoming unified in thought and action.

12 (217). "A STAY-IN-SCHOOL CAMPAIGN" (JUNIOR HIGH SCHOOL)

(Reported by Jessie M. Law, Springfield, Massachusetts)

This experimental class was composed of lads who had found the conventional high-school subjects so difficult that they had failed in one or more and were obliged to stay an additional half-year in the junior high school. The boys, however, furnish the best kind of material for a group with which to discuss live problems, because in the capacity of newsboys, errand boys in large factories, or telegraph messenger boys, they had come in contact with the business world and were more worldly wise than their teacher upon certain business tactics. Among the subjects considered were dignity of labor, conservation, and the H.C.L., business ethics, capital and the trusts, labor and the unions, co-operation and profit-sharing, personal and family budgets, public office, and the franchise. The project method was pursued throughout the semester.

In the spring of 1920, Springfield, Massachusetts, conducted a "Stay-in-School" campaign by movies, pamphlet propaganda, sermons, and lectures. The class chose this campaign as a subject of study. In order to eliminate snap-shot judgments each boy was given the following questions upon which to ponder over night:

1. Why do boys of fourteen leave school?
2. What places are open to boys of fourteen to sixteen?
3. What work is open to senior high school graduates?
4. What positions await college graduates?
5. What must a boy consider in choosing his life-work?

The lads knew perfectly the motives which led their mates to leave school. The chief one was the lure of high

wages, they all agreed. They believed that in some cases the money was actually needed by the family, but they felt that in many instances the boy wished more spending money for recreation. More than one of the class thought there was a distinct advantage in starting early to learn such a trade as printing or plumbing. The teacher at this point got the class to discussing the dangers of "dead alley" jobs. One lad ventured the opinion that some fellows found school prosy, but honest expression brought out the fact that this particular group found in the curriculum rather more oases than plain desert sand. In the consideration of the openings for the high-school graduate, the old platitude that the lad of eighteen has to start upon the same earning basis as the grammar-school boy was brought up. Fortunately, Dr. Peixotto's tests of the New York situation furnished adequate answer as to the earning capacity of the comparative groups. When the class arrived at the discussion of the managerial and professional work open to college graduates, the boys took fire. Like Caesar, they were all "ambitious." Each man saw himself a future Rosenwald or a Dr. Mayo. The training necessary for expert work was considered from the standpoint of kind of work, time, money, and effort. Then the members of the class swung very naturally into this line of thought: "What must I consider in choosing my life-work?" The discussion evolved these points: training for future ability rather than for immediate compensation, the joy of doing a thing well, better standards of living, thrift, service to the community. These recitations were punctuated by illustrations of such personal nature that they would never have passed the censor and in a vernacular that would have shocked the purist.

Of course, the obvious criticism of this whole lesson is that it is an inadequate treatment of so large a subject, but the answer is that several lads admitted to their principal

that they had remained in school because of this same course in "social economics."

13 (225). "A SUPPLEMENTARY TEXT FOR COMMUNITY CIVICS" (JUNIOR HIGH SCHOOL)

(Reported by Sarah Mark Imboden, Decatur, Illinois)

A text for use in home geography has been written by the pupils in Grades V–VIII, inclusive, of the schools of Decatur, Illinois. The book contains eleven chapters of 192 pages. The Table of Contents is:

I. History of Decatur
II. Decatur as an Educational Center
III. Institutional Decatur
IV. Industrial Decatur
V. Decatur's Transportation Facilities
VI. Public Buildings
VII. Churches and Civic Organizations
VIII. Decatur Department Stores
IX. Government of Decatur
X. Beautiful Decatur
XI. Future of Decatur

The information was gained through observation, study, and research. Where it was impracticable to visit a factory, the necessary data were gotten by the pupils by writing letters to the heads of concerns, listing questions that they wished answered, or, as in many cases, inviting the person to talk to them. In many classes English and geography were thus motivated for a period of three months. All of the art work, which includes cover design and tail-pieces to chapters, was done by the pupils of the junior high school. One hundred copies were also hand-bound by the same pupils. Two thousand copies of the book were pub-

lished at the cost of $1,300. In a vigorous four-day campaign, 1,200 copies were sold to children, parents, and citizens at $0.75 per copy.

14 (257). "THE BULLETIN BOARD" (JUNIOR HIGH SCHOOL)

(Reported by J. L. Burns, Boston, Massachusetts)

One noon a boy came to me early and said: "Eight of us boys from the class belong to a club at the church and we want a bulletin board. Could we make one? Of course we want to pay for the lumber." I said, "Yes, if you will do it all." And before they were through, they discovered that doing it all meant more than paying for the value of the lumber and the actual work of making the board.

The first question that came up was: What kind of lumber should they use? This meant a study of the different kinds and the kinds best suited for individual things. Then they became curious about where these trees grew, and their geographies were consulted. Some wondered what the "sweet gum" and the "tulip" trees were like, and these went to the nature books.

One boy found it convenient to go to the lumber yard to inquire the price of two or three kinds of lumber and he returned with his mind full of things he had seen and of expressions he had heard with which he was unfamiliar. After his report, the boys began reading up about the process of logging and milling and inquiring the meaning of "board feet," "dressed" and "rough" lumber, and other expressions he had brought back with him.

There was a real live lesson in arithmetic when they determined how many board feet they needed, and another in composition when they wrote out their order to the dealer, in a business-like letter.

Then the problems in proportion, contour, printing, and spacing were solved by the aid of their instruction in drawing and manual training.

They wanted each boy to do the part on the board that he could do better than anyone else, so that they might have a fine board, and the zeal exhibited every day in thoughtful, careful work was very great, for each wanted to show what a good workman he was.

The result of their labors was finally borne away in triumphal procession, not to be the possession of any one boy, but a prized possession of the whole club—a thought which in itself made its slight contribution to good citizenship.

SUGGESTIONS FOR FURTHER STUDY

Additional descriptions of project-teaching are to be found in

Francis W. Parker School Yearbooks, Nos. 3–6. Chicago.

**Journal of Educational Method.* Yonkers, New York: World Book Co.

**Sample Projects, Series I and II.* Edited by J. F. Hosic, Teachers College, New York City.

**Twentieth Yearbook*, Part I. Guy M. Whipple, Editor. Published by Public School Publishing Company, Bloomington, Ill.

The references given at the close of chapter i are also valuable for study in connection with this chapter.

* A selected list of project descriptions from these sources which are specially suggestive for Christian education is found in Part III, Appendix, Section I, of this volume.

CHAPTER III

EDUCATION FOR CHARACTER

WHAT IS RELIGIOUS EDUCATION?

We may tentatively define the term religious education as the process of developing character in accordance with certain religious ideals, the nature of the ideal varying with the particular type of religion which one has in mind. Christian education sets up as a goal the development of character which harmonizes with the Christian ideal both within the individual and the social order.

The more immediate means which are used to carry on this process differ. Some religious educators stress emotional changes; others the intellectual understanding of various kinds of sacred literature and their interpretation. Practically all agree that the ultimate goal is the living of a Christian life by the individual. Most of them would add also that the building of a Christian world-order is equally important. They are divided, however, as to how it is to come about. Some assert that it will come as a consequence of changing individual characters; others that the Christianizing of institutions brings about Christian living by the individuals belonging to them. An increasing number take the stand that both ways are true, since they are but two phases of a single unified process.

It is unnecessary and fruitless to enter here into any lengthy discussion in an attempt to define religious education. Definitions have but suggestive value and act only as working bases. Later statements in this volume will enrich the term as its meaning is comprehended by the author.

THE CHARACTER AIM IN ALL EDUCATION

More and more it is becoming apparent that all education must bear fruit in character. While still emphasizing the cultural aim so long the outstanding goal of education in general, and not unmindful of the aim to fit the child for earning a living which has become so prominent an objective of recent years, the public school at the present time is increasingly thought of as an agency of character-development. The view is held that these several objectives and others which might be named also are not mutually exclusive. Certainly it is true that character as a goal should and can be kept before the educator while he seeks to train with other results in mind. When it is a matter of evaluating outcomes, there are many who say that the most worth-while product of the educational process is that one which we call character.

The definition of character as the way one meets all life-situations implies that the kind of character one possesses depends upon how past situations have been met. Our past choices, then, in the total make us what we are at the present time. Every experience makes its contribution good or bad to character. If, as we have seen in the first chapter, education is the

conscious control of experience, character as a product inherent in that experience should be taken into account by the teacher.

The whole matter has been brought before us in America during the past few decades as never before in our history. As new peoples with varied cultures came to us we became aware of the fact that they must be trained in our way of living. The task of educating those within our borders to fit into our national ideals, culture, or mores we call Americanization. This use of public education to develop nationalism has become a conscious policy of civilized nations during the past century and is now the method used by practically every government. Regardless of the means and methods which are to be used it is evident that the development of a character in accordance with the American ideal is the avowed task of every public school.

We thus find two institutions, the church and the state, in the field of education for character. Religious education has from the beginning had this objective. Now that public education is conscious of the importance of the character-building task we have both types of education at work in the same field. Is there need for both? If so, is it because neither working alone has the strength or resources? Or is there some division of the field which gives to religious education a distinct place, and what is that place?

THE DISTINCTIVE TASK OF RELIGIOUS EDUCATION

A more careful examination of the task of character-formation shows three possible types of work in which

religious education may engage. In the first place, it may take a stand to reinforce and back up the moralities and ways of living taught by state schools. It may thus act as sponsor to public education. In the second place, it may actually engage in citizenship training, doing a portion of the work as suggested above. In the third place, it may do that portion of the task which the public school cannot do. By its very nature the morals or character standards set up as the objective of public education represent the majority opinion. History shows that new standards or ideals are constantly seeking expression. At first these are held only by the few, the minority. Minority views are not always true and may rightly fail to win general acceptance, but for the sake of growth there is an increasing tendency to allow them to be freely discussed in a democracy in order to test their worth. The story of religion in general and of Christianity in particular bears witness to the fact that its greatest contribution to civilization has been its prophetic insistence upon new expressions of the law of love. Religious education, therefore, may stand for ideals not yet realized, it may criticize existing standards even as taught in the public school and call society to higher and higher levels of living. In this portion of the field of character-development, religious education must work alone, but should glory in the privilege. Says Coe:

> Therefore to the question, What specific contribution to training for citizenship have we a right to expect from religious education? the answer is: This above all—Habituating the young to judge all social relations, processes, and

institutions, the state included, from the standpoint of the command, "Thou shalt love thy neighbor as thyself."[1]

Since the church enjoys its freedom to teach because of the liberties granted in a democratic state, it is but natural that the church should give authority to the character standards which the public school seeks to set up. There is a minority whose standards are in disagreement with the standard of the state, not because they are moving forward, but because they are holding back. These are compelled to adopt the accepted ways by force of law.[2] The church here can be of assistance as a teacher of obedience to law. At this point, however, there is need of discrimination, for not all state moralities are above criticism. But in general, religious education has a great privilege in reinforcing existing character standards. This reinforcement may at times be of such a nature that the church should take over a portion of the task. When crises or waves of immorality occur it is well that the church step into the breach to keep the social order from retrogressing. When a new standard has been adopted by society, such as that which has found expression in the Eighteenth Amendment, it behooves the church to stand by and actually carry on teaching until it has become firmly imbedded in the social code. This second type of work in character-education offers a worthy challenge to the church.

[1] "Religious Education and Political Conscience." See reference list at close of chapter.

[2] Even though such compulsion may avail little in changing the character of those compelled, the danger of the lower code dragging others down is greatly diminished.

Important as these two types of work may be, however, they should not bedim the vision of religious educators so that they fail to see the largest and most significant aspect of their call to service. If a criticism were to be offered it is to the effect that too many of our leaders conceive their task as confined to reinforcing public ethics and sharing in the teaching of American citizenship. Textbooks designed to teach Christian citizenship often fail to suggest any higher standard than that which is already being taught in the public-school system with remarkable effectiveness, although under another label. While not belittling the value of such character-building, it seems that the time is ripe for stressing the call to come up higher.

Turning from the aims of religious education to the selection of projects whereby they are to be fulfilled, we may lay down a general principle. Our task as educators, seeking to build Christian character, is to lead the child through a series of such experiences, or to engage in such projects, as will develop in him the attitude, knowledge, and capacity to meet coming life-situations in the spirit and way of Christ. Having made such purposes and carried them out in accordance with the Christian spirit in each project-experience, and having found the way satisfactory, he becomes increasingly better fitted to face new situations as a Christian.

It is unnecessary to suggest the kind of project which will provide Christian experiences in those phases of religious education described as reinforcing or sharing in the task of public education. The projects described in chapter ii, particularly those classified as

civics or citizenship projects, are sufficiently clear. It will be noted also that a number described in Part II of this volume are characteristic of these phases. There are various ways of enlarging the Christian education value of projects of this nature. In a project in which the leader's aim is the revaluation of existing standards and ways of living there is opportunity to utilize many sub-projects as means to the larger end. For example, if a teacher were to lead his pupils to build a pageant setting forth the idea that the Pilgrim Fathers, if living today, would be the minority prophets of new social and Christian ideals, he could utilize much material involved in pageants put on by history and civics classes in the public school. Sub-projects of poster-making, advertising, making costumes, etc., apart from the larger purpose would have little Christian education value, but when linked up to the larger purpose are justified as materials of religious education. Again enterprises engaged in by public education may be approached from the Christian viewpoint. To discover a Christian attitude toward the public press or to choose one's life-work as a Christian are illustrative. Here, too, it is the interpretation and manner of use which gives the experience its educative value from the standpoint of religious education.

While it is thus evident that it is difficult to draw a sharp line of demarcation around those projects which have been referred to as solely within the scope of Christian education, it is well to keep the distinction in mind and seek to have children engage in enterprises at this end of the scale. To arrange experiences so as

to produce an attitude of dissatisfaction with present attainments both individual and social, to develop the purpose to build a new social order, more thoroughly Christian, to stimulate habits of thinking as to why and how there may be more "intelligent, active good will" in the world, to build into the nervous structure of the individual and into the accustomed ways of mankind yet undiscovered types of loving service, this is the distinctive task of the Christian educator. We might not only set our children to work upon the projects which will teach peace as an ideal "devoutly to be wished" but provide actual experiences of international and interracial understanding and helpfulness such as are abundantly offered in the daily life of almost every community. Having become accustomed to living and working together as children, there is a far greater likelihood that the next generation will devise the practical means for a world-federation. Scores of project-experiences centering about the obtaining of industrial good will seek entrance to our church-school curricula. Constructive justice projects might well replace giving on the level of remedial philanthropy. Church schools should be occupying the frontiers in the discovery of the better day for human society.

METHODS OF CHARACTER-DEVELOPMENT

Having made division of the ground that is common to both public education and religious education and having found a very distinct task for the latter, we may well turn again to the process of character-development

and see what methods are available. We find the advocates of education for character separated into two schools. Those who favor "direct" methods would have classes in citizenship ethics and morals, use textbooks, stress the learning of principles, and the like. Those who take a stand for "indirect" methods find in every school situation an opportunity for a lesson, have less use for texts, stress the right way of meeting every concrete situation in which a question of character is involved, and teach more informally.[1] The trend of method has been in favor of the latter. Its advocates hold that character is an associated response inherently bound up with every experience. It therefore cannot be "made" apart from a real situation. If a certain type of character is sought it must be thought of as a by-product, but nevertheless an exceedingly important element, in every experience, and careful plans must be made that a right way of living grows out of the experience. In character education, therefore, the central response, in the mind of the teacher, is the kind of life-attitude and habits resulting, although the child is of course centering his attention on getting his arithmetic, winning the ball game, or what not. A certain pastor said that he always made it a point to accompany the boys of his town when they went away to play ball in order to be on hand when character-making crises arose.

For the most part our progressive leaders in public education are exponents of the indirect method.

[1]For a more extended differentiation see Coe, *A Social Theory of Religious Education*, pp. 190 ff.

Recent reactions toward the formal teaching of morals, ethics, or even religion in the public schools are due to a feeling that the situation is critical and that the easiest and most obvious way is to provide a course and drill upon the principles. The more far-sighted educators, however, expect little from such facile ways of character-development. The administration of the Gary schools holds that every activity of the entire system is productive of American ideals and American type of citizenship. While there are courses in citizenship and English to serve obvious purposes, the social interaction provided in dancing classes, receptions, concerts, gymnasium classes, and countless other activities both social and intellectual makes for growth of character in the desired direction. The total school program is viewed as building character and is so planned.

The public-school subject, if it may be so called, which is most akin to religious education is that of civics or citizenship. The constant tendency in this field of making good Americans has been away from direct to more indirect methods. Less attention is paid to formal memorizing of constitutional provisions and more to having the children experience as wholeheartedly as possible the real duties and joys of citizenship. Organization of health societies, parliamentary meetings, school government societies, traffic brigades, and the like whose members do real work and co-operate with older citizens in the task of government, suggest the new viewpoint. The educational magazines and bulletins are replete with descriptions of both project-teaching plans and projects actually

carried through with the goal of citizenship training.[1] The tendency was greatly strengthened by the organization of the Junior Red Cross in the schools during the war.

If religious educators are to move in the general direction of the project principle to which indirect methods of character-training are so vitally related, it means that we must make more of the real live Christian enterprises which the church is carrying on as the material of instruction. In their association with their elders in the task of building a more Christian world, children are provided with countless experiences where Christian character is being formed. More conscious attention should be paid to these actual birthplaces of ideals than we have given in the past. Many say that Christianity could not have been taught the past generation had we not had on hand the tasks of missions and temperance. It is easy to see that a church which is not sharing in the building of a more loving world cannot teach its children Christianity. The axiom that "Character is caught, not taught," has a richness of meaning, provided we can understand and utilize the fellowship process as a method of character-formation.[2]

[1] See bulletins of the United States Bureau of Education, *Civic Training through Service*, by Arthur W. Dunn (Teachers' Leaflet No. 8, June, 1920) and *Lessons in Civics for the Six Elementary Grades*, by Hannah M. Harris (Bulletin No. 18, 1920); also the first reference in the bibliography of this chapter.

[2] Note the proviso. Cf. Coe, *A Social Theory of Religious Education*, pp. 76–84.

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CHAPTER IV

THE PROJECT PRINCIPLE APPLIED TO CHRISTIAN EDUCATION

We have seen that the project principle provides for educating the child by introducing him to socially valuable experiences into which he enters wholeheartedly and which he can successfully carry through. We have seen also that education for character is an important outcome of every experience which the child has in a social environment. The distinctive task of religious education has been defined as the "prophetic insistence upon new expressions of the law of love." We are now faced with the problem of discovering the further significance of these facts in education for Christian character. What does it mean to apply the project principle to Christian education?

CRITERIA FOR SELECTING CHRISTIAN EDUCATION PROJECTS

Following the criteria used in chapter i to measure the educative values of project experiences, but measuring them in terms of the Christian ideal, we may say that in selecting projects for Christian education we must choose those which meet the following tests:

1. *Is purposing done in harmony with the highest Christian ideals?*—There are many who believe it is now time to turn our efforts away from getting the

child to state his religion in terms of mere belief and help him to think of it in terms of action. This means that creeds will become "statements of purpose." We have every reason to believe that Jesus' religious ideals were predominantly of this character. Project-teaching will help us to do this very thing for which we have been seeking.[1]

When one contrasts the helpless passivity which is characteristic of so many of our pupils in church schools with the keen initiative developed in public-school work, he can understand the need for developing purposeful activity in the former. A week-day school of religion located in a city which has an excellent public-school system could not compete for the interest of the pupils with the latter because it did not utilize the natural tendency of childhood to want to do something creative. Although the public-school officials had granted release during school hours to attend the school of religion, the children preferred to stay where effortful initiative could find opportunity for expression in project activities. The week-day school of religion therefore had to change its meeting-time to an hour outside the public-school schedule to get pupils. Children must be allowed to purpose, to plan, and to do things.

This means that we must provide a larger opportunity for activity into which the child can throw himself with his whole life. This activity should take its start from his natural interests. Out of the many things

[1] An example of this is given in the bulletin of the Union School of Religion for 1920, p. 31.

which the average child wants to do there are surely a number which are more distinctively Christian and which at the same time will arouse wholehearted purposefulness.

We should not forget at this point, however, that it is our task as teachers and leaders to secure purposing on the Christian level. It is the experience into which the child enters with a Christian motive which provides Christian education. Not every project is worthy of a place in the distinct field in which Christian education should be supreme. It is not possible, of course, to begin at once on the extreme upper end of the scale. The teacher may have to be content with many project-experiences which have less of the values that are emphasized here. It is good teaching to begin as far up the scale as possible; it is also good teaching to move forward and utilize experiences more characteristically Christian. In later portions of this chapter and in the remainder of the volume suggestions will be made to help teachers plan projects with the Christian purpose in mind.

2. *Is the Christian purpose completely carried through?*—This means that religious education cannot be confined to "learning about" the Christian way of life. There are values and there is a place for memory work, acquisition of historical and literary facts, drill upon books of the Bible and the like, but these are means to ends. They must form part, and an integral part, of a larger activity, the fulfilment of the pupil's purpose. To short-cut the Christian educational process by limiting it to learning about Christianity is

almost wasted energy. The hope that the verse once learned will guarantee action later is psychologically untrue. "There is nothing in the nature of ideas *about* morality, of information *about* honesty or purity or kindliness which automatically transmutes such ideas into good character or good conduct."[1] However, if the idea, or concept, has been associated with an experience which is satisfactorily completed, then it may control future conduct because it is inextricably bound up with it. The ideas, the attitudes, the habits of doing, are all made into a way of life. If we would have children learn the "good way" we must provide for complete experiences of living that life in the several circles of their early development step by step. The little girl who gave her teddy bear to her friend, even though she cried at the separation, had a real experience of sacrificial love. She was building a habit of loving with promise of a completely loving character. The learning of a verse about love is a weak substitute for the real experience of loving someone.

A word may be said at this point about "expressional activities." To devise and append activities of various types to lessons of the usual variety is artificial and unreal. The activities will have Christian educational value only as the activity apart from the lesson provides it. Generally such activities involve a new and unrelated act. The "lesson" is found as much in the physical activity as in the book or class recitation. It is the totality and unity of the experience which gives it its worth-whileness. This unity we must seek

[1] John Dewey, *Moral Principles in Education*, p. 1.

in our church-school programs. The class which is engaged in a real task, building a portion of the Kingdom of God, gets plenty of ideas which have real and permanent value, because they are an integral part of the total project. The class has also plenty of material for devotions and does not need to devise programs with abstract themes about loyalty, trust, or service. The project principle will give unity to Christian education.

This completeness and unity of experience can be illustrated in no better way than by an examination of the method of Jesus himself. Instead of setting up a formal school with classrooms, regular meeting hours, and note-taking material, and then lecturing, drilling, and holding examinations, he went on with his task of building the Kingdom. He chose twelve that they might be with him, associates in the great enterprise. As they went about with him they saw him do whatever love prompted. At first their part was small. They passed the bread and fish, they cared for the physical details. But they "observed" the way Jesus worked. Then they were sent out to try "two by two." Finally he gave to them the entire responsibility of carrying on the work which he laid down. Their lessons, their ideas, were gained in connection with real, first-hand experiences into which they were led because they were his associates. He talked to them, of course. But it was always about reality, about life; in most cases it had to do with an experience through which they were passing. No formal definitions or logically arranged system of ethics was left to be memorized. He suggested a prayer when they asked for it. It was not words which he

wanted them to learn; it was rather a way of life. He planned that they should get the complete experience. It took him several years; even then they were not thoroughly habituated to it. One failed entirely. Another grasped some time later the idea that all peoples were alike in the sight of the Father. How much we could learn about character-development methods if we studied the simple but effective means used by the "Word, who became flesh and dwelt among us"! It was what he did day after day that taught the disciples. The words he used were spoken to clarify and enlarge upon the experience they were having.[1]

3. *Is the most useful and needed contribution made to the furthering of the Christian enterprise, namely, the building of the Kingdom, or Democracy, of God?* —Here again we are brought face to face with the necessity of having children do real work. The artificiality of activities that are little more than busy work or planned to make vivid an ancient story, with no reference to its present significance, is decidedly not project-teaching. One of our greatest dangers is at this point. Merely doing something is not enough. There are many who think of project-teaching as confined to making maps, posters, coloring pictures, and similar activities of an objective nature. Outward physical action is not at all a criterion of a project. The several criteria

[1] Note how this very method is followed in *Lessons in Civics for the Six Elementary Grades*, by Hannah M. Harris (Bureau of Education Bulletin No. 18, 1920). The reader may also be interested in the method followed in the author's Planbook for Training Leaders of Youth, *Teaching Adolescents in the Church School* (Doran).

laid down in the first chapter and viewed from the standpoint of Christian education in this should be applied to test whether the thing done or object made is a project. One real test is the question of the ultimate purpose and use of the product. Does it help to create more love in the world? Does the doer clearly see and plan for this as he carries out his purpose? Some may object to measuring projects by the term practical, but is it not by the fruits of love that we are to judge the Christian?

In seeking to secure projects that make contributions to a world in need of love we should take account of the present and pressing needs about us. It is somewhat easier to get children to carry out a foreign-missionary project than to show love to the Chinese or Italian child in the next block. The result is revealed to us by our foreign missionaries who tell us that the greatest present obstacle to further work is the home-missionary problem. The child too often has failed to see the actual results and practical nature of his enterprise even though it was entered into with a most loving purpose. By choosing a present and pressing need within the child's daily experience, his purpose and interest are strengthened, the values are increased in the child's mind and the attitudes, skills, and knowledges are the more easily transferable to oncoming situations.

All of this means that we would do well to give our immature Christians a larger share in the real work of the church. Our grown-ups do not confine their projects to making maps of Palestine or dramatizing Old

Testament stories. They make maps of down-town mission fields and dramatically portray the famine in India or China or the helplessness of a world where nations fraternize on a "tooth-and-claw" basis. Why not give our boys and girls real tasks? To be sure these should be within their powers of understanding and ability, but soon larger enterprises will be sought. Every church neighborhood, every daily paper, every schoolday experience, every community government, suggest that there is much work to be done ere the reign of love comes. Here are the fields for the discovery of practical projects.

4. *Is the sharing of experience upon a thoroughly Christian basis?*—If experience is valuable and educative in proportion to the degree to which it is shared and made available to others, how much this should mean to Christians whose society is world wide! No nation can inclose so many within its borders as can the Christian church. The co-operative element in learning ought to appeal to those whose love circle is limitless. We are not learning as individuals; we learn together. Setting one class or school against another to beat the other's attendance record sometimes results in un-Christian habits and attitudes. It is a contradiction to gloat over beating another class in showing love to orphans! We find organized classes setting up their wills and standards against other classes or even dominating the department or school organization. There is a greater Christian educational value when classes work together to do a piece of service, or when many classes or departments in a

school, or even one school or portion of a school call to the others in the city to "come over and help us" Christianize the political life of a community or the athletic life of a high school. Surely the principle of co-operation should always be prominent in the choice of Christian projects.

In connection with this criterion we must also refer again to the fact that there should be no separation of church school and church. The church is a family. Young and old are to work together in a common cause. The young are not preparing for membership, to assume all the duties and share all the privileges at once at a later date. The relationships of old and young in the church as elsewhere must be Christianized. If the project principle insists that experience be shared co-operatively and succeeds in making Christian families of our churches, a great day shall have arrived. Why should the gray hairs rule over all others, or by chance of revolution the "revolt of youth" take place and the new generation lord it over the old fogies? It is both highly educative and desirable from other viewpoints that the experience of every member of the church should be at the disposal of all.

INSURING CHRISTIAN EDUCATION VALUES

To insure the Christian education value of project-teaching in addition to the four criteria given above, the following suggestions are made. These suggestions have particular reference to the points at which there is most danger of losing the best results which accompany teaching through projects.

1. Select those enterprises which are constructive rather than remedial. Set to work to remove causes, not being content with providing "an ambulance down in the valley." Should not our children learn that it is "not the will of God that one of these little ones should perish"? Are poverty, sickness, disease, accidents, and suffering providential gifts of God or are they the results of man's unbrotherliness to man, a failure to apply knowledge under the law of Christian love?

2. Utilize projects in which pupils are set thinking rather than those in which the ideas of others are rehearsed. Pageants written by others are often excellent, but why not also provide for children's building and presenting pageants in which their own ideas are set forth? Growth is in direct proportion to thinking; this is as true of Christian growth as of any other type.

3. Provide that projects be more complex and extend over a longer period of time. This is a counsel of perfection. Obviously with younger children and when beginning project-teaching one would not do this. One project suggests others of a similar nature. Often minor projects are undertaken as portions of larger ones. To give a party to foreign children might involve projects of preparing invitations, providing a program, seeing that the guests were provided with transportation, raising money to defray expenses, seeking co-operation of other church-school groups, etc. A young people's society which purposed to help college or high-school students feel at home in their church for a year would have a multiplicity of activities laid out for them. For three successive years the work,

study, and worship programs of a certain school were fitted into the larger projects of "Building the House of Friendship," "Building the House of Justice," and "Living Together as the Family of God."[1]

4. Projects requiring the personal touch are more valuable than those which suggest love only at long range or by proxy. There is a temptation to lose the feeling and reality of the experience when one has handed money over to a charity organization or mission board to do the loving for him. Sacrificial love and gifts of friendship are preferable to condescending charity. The personal touch is becoming all the more necessary in a complex world where folk are continually moving and where impersonal communication is relatively easy.

5. The giving of spiritual values, such as visits to old and shut-in people, letters of sympathy and encouragement to those suffering or carrying the burdens of the fight for Christian righteousness, indorsement of reform movements, providing helpful worship services for other groups, are more difficult but are often the most-needed contributions to the life of the Christian enterprise. They are therefore productive of greater Christian growth in the lives of those undertaking them.

MANY PROBLEMS SOLVED

Most of our difficulties in church-school teaching are due to a failure to apply the educational principles

[1] For a more detailed description of how this was done see *Stories for Worship and How to Follow Them Up*, by Hugh Hartshorne (Scribners).

thus far discussed. The project viewpoint is an endeavor to restate the aims and utilize the techniques of good teaching with these very difficulties in mind. We have every reason to believe that when we begin to apply the project idea to the development of Christian character, satisfactory answers will be found to such questions as these:

How can a more suitable course be found for my pupils?

How can the lesson be *made* interesting?

How can the pupils be made to study their lessons and take part in the recitation?

How can we get the truth over into life?

How shall we find themes for worship services?

How can we teach missions, temperance, social service, industrial good will, world-peace, and other new subjects in addition to the regular lessons of the school?

In what ways can we develop initiative and responsibility in our pupils?

How can we get our young people to appreciate the claim of the church on their lives and to be loyal to its purpose?

OTHER PROBLEMS RAISED

Those who see the possibilities of teaching in accordance with the project viewpoint and wish to approach their task on this basis are very likely to ask at the outset such questions as:

Where can I find suggestions as to possible projects?

How can a project be set going?

What is the procedure for carrying through a project?

Can projects be related to the course of study?

Can our teachers use this method of approach?

Does it supplant all good methods of teaching which have been in use?

How does it affect our present type of church-school organization?

What success are other church-school teachers having with project-teaching?

These are questions which should be faced honestly and it is our purpose in the succeeding chapters to deal with them.

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CHAPTER V

DISCOVERING PROJECTS FOR CHRISTIAN EDUCATION

Although Christianity, as we have seen, has a distinct task educationally, it has at the same time to do with all life. Therefore the endeavor to discover projects with Christian educational value takes us into all phases of life. Our task is to impart to the way of living a quality, the quality of love. This fact of the wide range of our field is at once both a help and a hindrance. Keeping in mind the criteria we have laid down to help us select those projects which are most worth while from the standpoint of Christian education, we may begin from one or more of four starting-points.

1. *We may find projects in an existing need in the life of an individual or society.*— When things as they are are compared with the Christian ideal of life the difference suggests that work be undertaken. For example, the Christian ideal may not yet be attained in the physical side of human life. A recent accident on the elevated railroad in a large city cost the lives of seven people and the injury of almost a hundred others. Certain people said it was an act of God. Others explained that defective guard rails were the cause and indicated that the officials were at fault, having it within their power to compel the use of sound timbers instead of allowing decayed sections to remain.

Rigid insistence upon the maximum safety and happiness for all the children of God is the duty and privilege of younger as well as older Christian citizens. A resourceful teacher can find scores of cases of neglect which church-school classes could directly or indirectly help to remedy. A little child fell off a bridge and was drowned because one rail was missing from the fence. Whose fault was it? Is your church school organized to bring an abundance of physical life to everyone it knows? Look about and find places which need just such Christian attention.

Our young people are having intellectual struggles. How many of them have been lost and are still being lost to the church and the Kingdom because we have not met this need? Have we honestly tried to help them through the problems of science and religion openmindedly? Too frequently our method is to insist upon the interpretations that were prevalent when we went to school years ago. It is so hard to keep thinking and growing with our children. What an opportunity we have had to utilize the popular interest in King Tut to approach the ancient views of religion and lead our young people to understand the development of ideas of God, of immortality, and of the goal of life! The dust might have been brushed away from the stories of archaeological research and real projects undertaken to find out the great truths. But the "lessons" had to be taken up in just the way the quarterly had outlined them!

Our social and civic relations are as yet hardly on a Christian basis. There are cities where the term

Christian is used in the newspaper advertisements to designate anyone not a Jew! A Christianization of our national holidays is a task to which the church schools of any community might well set themselves. A certain men's class bewailed the fact that liquor could be bought anywhere in the city, but when it was suggested that it seek the co-operation of other men's classes in the churches near by to stand unitedly and use all the resourcefulness of Christian intelligence to compel a new sentiment, the reply was that the way to do it was to change the hearts of the individuals and then liquor would not be sold! Is your church and church school noted for the advanced stand it takes in your community for Christian righteousness?

In the realm which for practical purposes we call the religious, there are needs also. Does our method of catechetical teaching in pastors' classes give our new church members a real understanding of what it means to be a church member and enough of that element which our forefathers called a real "experience" of the place of religion in life? Our children, with wise help, might frame their own creeds, thinking through the difficulties and arriving not at adult statements but setting forth their ideas and ideals with reference to religion and the church on the basis of a real experience in its work.[1]

This attempt to discover projects from the starting-point of needs means a constant surveying of those

[1] For suggestions as to how to handle this problem of joining the church from the project viewpoint see the plan given at the close of chap. vi.

fields in which the pupils should naturally take an interest. No church school can teach its children which does not see with keen Christian vision the violations and neglect of the law of love. We dare to predict that more and more the curriculum of Christian education will be dependent upon continual resurvey of world-needs and will be continually revised as each new year is faced. This analysis of the needs in each local school will mean also a curriculum adaptable to that locality. The small school and the peculiar school will each have its own curriculum.[1]

How can the church-school workers know of these needs? By personal observation, by reading of newspapers and magazines, and by heeding the calls for help issuing from every corner of the world. Hardly a day passes but that the writer discovers in the daily papers news articles and editorials which would serve to introduce projects. To one who forms the habit of being on the watch Christian project possibilities are numerous.

2. *Many projects will be suggested by the program of Christian activity carried on by the church.*— Practically every overhead church organization and many local churches have programs. The program may be for a longer or shorter period. Work to be done is mapped out. A plan of Kingdom-building is carried on. A study of the various portions of this program may result in numerous projects with Christian educational value. It is interesting to note that more and

[1] See chap. viii entitled "The Project Principle and the Curriculum."

more churches are asking their children to assist them in the carrying forward of their work. Unfortunately from the standpoint of educational value two mistakes are commonly made. In order to get as much money as possible for the missionary quota the present year, a campaign of missionary propaganda is carried on and shortsighted emotional appeals are made. The money is obtained, but real interest is stifled. Missionary education should be planned, and by some boards it already is, upon a real educational plane. Another defect is the imposing of a ready-made adult program upon children. They are asked to assist in carrying out activity in the planning of which they have had no part. This undemocratic procedure is both un-Christian and quite out of accord with educational values.

If, however, junior members of churches are given a real place in the planning of the program they will not only enter into it more wholeheartedly but derive real educative experience from it. If this were the policy, our denominational programs would gradually make adjustments to new situations and not have to be entirely rebuilt by drives and campaigns. May we suggest, also, that if more of the idealism and faith of youth found expression in these programs they would be larger and better than they are at the present time.

Teachers who are on their guard against these defects can utilize a church program as the starting-point for many projects. They can use the denominational literature as a source book of suggestions, not as orders from autocratic commanding officers. It is

largely a matter of wise approach on the part of the teacher. When our denominational leaders come to realize the educative value of participation by the young in the working program of the church, they will build a new and more democratic machinery and plan a more flexible and adaptable program at headquarters. Those denominations which see the truth of the project principle and encourage thinking and initiative among children and young people in the local church in the planning and carrying out of their own programs will in the end reap the more abundant harvest. Teachers in our church schools can help to bring this about by refusing to take ready-made programs and by wisely selecting those elements into which children can purposefully enter. Programs used thus are exceedingly fruitful for project-teaching.

3. *The starting-point for many projects will be found in the interests of the pupils.*— Even though the first idea for a project comes from some other source, to be of value it must be within the interest range of those who are expected to join in its execution. The teacher may catch a vision of possibilities because of a great need or because of a statesman-like program, but before going far the pupils' attitudes must be considered. It frequently happens, on the other hand that the pupils themselves suggest projects by what they say and do. Their interests are many, coextensive with life itself, offering again a wide range. Not long since the writer came upon a box of marbles on a table in a church school. He was informed that a certain class of boys because of their interest in

marbles (it was spring) had conceived the idea that the boys in India would like to play marbles and had started on the project of collecting a box to send to them. We need to encourage and plan for more such projects.

Following pupils' interests does not mean "opportunist" teaching. It may, of course, easily come down to this level. On the other hand, it may rise to levels far above that of most church-school teaching of today. This very freedom given to the teacher to follow leads and live interests implies also the responsibility of using them effectively. When children become seriously engaged in carrying through a project, countless other things-to-do-next occur to them. It is the teacher's business to watch for new leads.

It is clear that project-teaching cannot be carried on by teachers who do not know the interests of their pupils. It is of such vital importance that an entire chapter of this volume is given to a discussion of how teachers may know *their* pupils as well as *the* pupil.

4. *Projects carried out successfully by other church-school groups are very suggestive.*—What others have done, we can do. This should not be taken to mean that we are to copy their projects. This would be to court failure as a project teacher. But the fact that enterprises having educational value have been carried out by others can give us faith and a sense of the reality of the principle which no amount of exhortation or book explanation can accomplish. We learn from others by seeing them work. We need close-up observation of project-teaching both to encourage us and to give

details of method. It is with this purpose that Part II of this volume is planned. The author is sure that its value is at least as great as, and probably greater than, Part I. These descriptions of actual project-teaching are given with the thought of real helpfulness to the teacher who wants to know just how others have done. It is to be hoped that religious education in the future will give more attention to the exchange of teaching experiences, for no help is more effective than this.

The observation of the work of others and the reading of such descriptions as are provided here can be only suggestive. At first we may follow others rather closely, but we must soon learn to walk alone. It is quite likely that those who are specializing in educational theory and methods may suggest projects and devise project plans for beginning teachers. This is surely justifiable as a beginning, but if a teacher never gets beyond the use of the plans of others, it would seem that the very purpose of such plans has failed. Their use should lead the teacher to make and carry out project plans of his own.

SPECIAL SOURCES

It is often difficult to visualize activities which might form the basis of project-teaching. The following simple classification of sources is given to help the beginning teacher.

1. *Articles in magazines.*—In such periodicals as *Religious Education* and those published by the denominations, a teacher will discover both descriptions of projects carried out and plans for new ones.

2. *Books.*—There is an increasing number of books which have rich suggestions for service activities. One has to be on his guard in the use of these, for most of them do not plan that the things shall be done in accordance with project principles. They do, nevertheless, give one many ideas of *what* to do. Among others we might mention Hall's *Church and Sunday School Handicraft for Boys* (Doran); Hutchins' *Graded Social Service in the Sunday School* (The University of Chicago Press); Littlefield's *Handwork in the Sunday School* (Sunday School Times Company); and Wardle's *Handwork in Religious Education* (The University of Chicago Press).

3. *Leaflets and manuals from denominational boards.*—Home and foreign missionary societies, social-service commissions, Sunday-school and education boards, temperance societies, boards of ministerial relief, and others send out literature with appeals for help in their cause. Where these do not impose their quotas upon local schools, but place intelligent educational methods foremost and suggest very definite and special opportunities in which pupils can take a personal interest, the causes which they represent offer excellent project possibilities.

4. *Bulletins of service organizations outside the church.*—The Near East Relief, the Student Friendship Fund, the Red Cross, and the Anti-Saloon League are examples of national organizations. Every local community has several charitable, humane, and child-welfare agencies. These causes also, when used in accordance with project principles, may be made means of Christian growth.

5. *The bulletins, charts, and reports of other schools* suggest activities which have the advantage of having been tested by actual use.

6. *The manuals, reports, and magazines* of such agencies for character-development as the Y.M.C.A., the Scouts, and the Camp Fire Girls should be frequently consulted as a means of suggesting fruitful projects.

7. *The literature of public education.*—Such books as are listed in the bibliography at the close of chapter ii, the various educational journals, and collections of project descriptions may start teachers in church schools thinking of related projects for developing Christian character.[1]

ONE HUNDRED SUGGESTED PROJECTS

To give still more concrete expression to the foregoing directions for discovering projects a list of one hundred suggestions for projects follows. The grouping on an age basis is purely arbitrary, for many of these could by enlargement or simplification be utilized as well with older or younger pupils. Some will occupy the time of a class for a year; others may be completed in two or three sessions. Activities of a missionary or similar nature are omitted because they are so easily discovered by communicating with the boards and other organizations mentioned under (3) and (4) above.

[1] See Appendix, Section I, for source list of public-education projects having suggestive value for religious education.

FOR KINDERGARTEN AND PRIMARY CHILDREN (UNDER NINE YEARS OF AGE)

Planning and providing an entertainment for parents or older members of the church school.

Growing flowers for sick children in hospitals and homes.

Giving gifts to teachers, school officers, parents, and friends at Christmas, or other times.

Devising and presenting a play showing how one should be kind to children of other nationalities, to less-favored children, or to animals.

Making toys for crippled and sick children.

Dramatizing a Bible story for the purpose of explaining it to others or making them happy.

Raising money to buy some article of furniture or equipment for children in a school which is meagerly equipped.

Making various kinds of scrapbooks for children in institutions.

Selecting a committee to visit a day nursery, mission school, orphanage, or other children's institution and hearing them report their experience.

Writing letters and sending camera pictures of themselves and their school to children some distance away.

Making and presenting a program for Children's Day or graduation.

Giving a welcome party for new members of the department.

Making a true-story book with some such title as *Friendly Deeds We Have Seen.*

Making a set of rules for *Keeping Our Bodies Strong and Well*, and illustrating it with pictures and their own experiences.

Making a picture book, *Beautiful Things God Has Put into the World for Us*, to be given away.

FOR CHILDREN OF JUNIOR DEPARTMENT (NINE TO ELEVEN YEARS OF AGE)

Making a scrapbook illustrating the history of the local church or denomination.

Giving mother or father a vacation of one or more days from all or some portion of the household tasks.

Raising funds and providing a good time and feast for less fortunate friends.

Getting acquainted with the foreign children in our neighborhood or city.

Making a class prayer.

Showing appreciation in a very definite way of church or public helpers as the pastor, superintendent, janitor, policeman, newspaper editor, etc.

Acting as ushers and doorkeepers in the department (boys).

Planning an imaginary trip to Palestine or to some mission field.

Caring for babies in a church nursery (girls).

Making a book: *Boy (Girl) Heroes of Today.*

Making a code of rules for *Fair Play in Games*, *Honoring Father and Mother*, or *Treating the Teacher Square.*

Forming a messenger club to be at the service of the pastor or church-school superintendent (boys).

Assisting the church ushers in gathering communion cups, handing out calendars, distributing literature, etc. (boys).

Forming a branch of the Humane Society.

Making objects, charts, and the like, illustrating lessons, for the class, or other classes (not merely doing something, but working with a service motive).

FOR INTERMEDIATE DEPARTMENT MEMBERS (TWELVE TO FOURTEEN YEARS OF AGE)

Discovering and honoring the best marble players in one's neighborhood (requiring tournament organization and

fair play rules; purpose to counteract playing for keeps) (boys).

Printing (or mimeographing) a church calendar.

Building a personal code for the Christian life.

Discovering the "Ten Greatest Heroes (or Martyrs) of Today."

Finding out why one should join the church (what church, when, how? See suggested plan by author at close of chap. vi).

Planning a program for a Christian's leisure time.

Conducting a worship service for the department.

Making a Christian flag and standard for the school (boys and girls).

Doing chores for a shut-in man or woman one or more hours a week.

Buying a Scout uniform for a worthy Scout.

Making posters advertising events at our church.

Preparing a creed or Christian's statement of purpose upon the basis of which to seek membership in the church.

Making a bulletin board and keeping it posted with notices from various church departments.

Making a list of books suitable for a Christian of our age to read.

Planning a graduation program for the department.

Making a book of *The Twenty-Five Best Examples of Christian Living We Have Seen This Year.*

Preparing a book entitled *Christian Americans of Foreign Birth Who Are Helping (or Have Helped) to Make Our Country Great.*

Planning and effecting physical improvements in our department.

Making a book for the school library showing how the Bible came to us.

Planning a graphic representation of the neighborhood or city as it would appear if completely Christian.

FOR SENIOR DEPARTMENT MEMBERS (FIFTEEN TO SEVENTEEN YEARS OF AGE)

Providing (better making) an article of furniture or equipment for the church.

Arriving at a Christian view of the problem of professionalism in athletics.

Writing and presenting a pageant showing the history of the local church (Act I, scenes from the past; Act II, scenes from the life of today; Act III, the church ten or twenty years hence—as it would be if we were responsible).

Choosing the college which will best prepare each member of the class for making a Christian success in life.

Seeking representation in the governing body of the local church.

Relating Christianity to the modern views of science.

Discovering whether God sends sickness, death, calamity, etc.

Discovering how many of the ways of the past a Christian of today should imitate.

Providing the pastor with a special musical program one Sunday evening a month.

Finding a Christian answer to such questions as: Shall I smoke, play cards, dance, tip, encourage prize-fighting, chew gum, etc.? (If affirmative answer, when and how?)

Teaching younger boys and girls in our school to swim, play various games, and the like.

Learning how our church got its creed.

Choosing one's life-work as a Christian.

Inaugurating a campaign for clean athletics in the high school.

Christianizing the national holidays in our community.

Reading to an aged or blind lady one hour a week (girls)

Serving a banquet for the mothers and fathers of the church.

Making charts showing the service activities of our school during the year.

Planning and putting on a pageant or play teaching peace.

Planning a service of dedication of pictures recently purchased by the church.

Making and sending Christmas greetings to the church-school officers.

Making a collection of poems that have helped members of the class.

Preparing a yearbook of our school.

Writing letters of appreciation and encouragement to great Christian leaders.

Preparing a code or set of rules for choosing friends on a Christian basis.

FOR MEMBERS OF THE YOUNG PEOPLE'S DEPARTMENT (EIGHTEEN TO TWENTY-FOUR YEARS OF AGE)

Making a budget for our church for the coming year (what we think it ought to spend and how it should be raised).

Planning and carrying out a service in connection with the dedication of a church or parish house.

Discovering a Christian attitude toward the public press.

Discovering how a Christian should invest his money.

Editing a paper for the church school.

Running an auto bus to bring children to church school, or old people to church, who could not otherwise come because of distance or age.

Providing an evening of wholesome entertainment for the younger members of our school.

Holding a young people's communion service by and for young people.

Discovering the meaning of God, salvation, atonement, etc.

Discovering what laws are not being enforced in the community and arousing sentiment for their enforcement.

Choosing one's life-partner as a Christian.

Taking a Christian attitude toward capitalists and labor-union members.

Giving the local church the new idea it needs most (in form of special talks, pageant, play, etc.).

Forming a special church choir, orchestra, or band.

Making clothing for a nursery (girls).

Distributing to the church members the best literature from the denominational boards to increase the efficiency of the church.

Circulating petitions for better government among the young people of the community.

Devising a plan of student government for the school.

Finding out why young people do not come to church school or church.

Selecting the twenty-five (or more) best hymns (scripture passages or prayers) for use in our departmental devotional service.

Writing a department, or school, hymn to be sung to some familiar tune.

Preparing a platform of Christian service within the community for the school.

Studying the churches of the vicinity to decide which one is best equipped and organized to do what needs to be done.

Making a code for a Christian parent.

Examining the social teachings of Jesus, with a view to discovering how many of them could be applied in the local community and in what particular way.

FOR MEMBERS OF ADULT DEPARTMENT (OVER TWENTY-FIVE YEARS OF AGE)

For definite suggestions as to how adults can grow in Christian character by building the Kingdom, see such a book as *Social Work in the Churches*, by Arthur E. Holt (Pilgrim Press).

SUGGESTIONS FOR FURTHER STUDY

Those desiring to make a more extended study of the theme of this chapter are referred to

a) The reference list of chapter iv.

b) The several suggestions made under the heading, "Special Sources," above.

c) Part II of this volume.

d) Part III, Appendix, Section I, of this volume.

CHAPTER VI

CARRYING THROUGH A PROJECT

In a general way the method of planning and working out a project with church-school groups is suggested by the following steps. It must be borne in mind, however, that one who uses the suggestions given in this chapter without an understanding of the principles involved will fail to get the results inherent in good project-teaching. This outline of suggestions is given to make more definite some of the principles laid down in previous chapters. One should not hope to plan a successful project by simply following this procedure. It is far better to analyze the projects carried out by successful teachers. The very best way to become adept in the art of teaching through projects is to learn by doing. Plan and carry out projects and then judge them in the light of approved principles. Profiting by successes and failures, the teacher will develop skill which is actual and real, for it will have been acquired in the school of experience, not in the following of formal steps.

I. ANALYZE THE SITUATION

Let the teacher ask himself what experiences are most needed at the particular time by the pupils whom he is teaching. Instead of thinking of his task in terms of getting across a lesson out of a book, let him, like

the physician, make a diagnosis of his patients with a view to discovering whether it is medicine or food that is needed, and just what definite prescription should be given.

Let the teacher at the same time make himself aware of the program of Christian activity that is being carried on or should be carried on in the world, near or far. Let him also see how it might be carried farther with the co-operation of his own pupils and whether they would thereby gain desirable experiences. As has been pointed out, Jesus' activity had a twofold result. It produced actual, practical changes in the well-being of individuals in need of help and at the same time was full of vivid lessons for the disciples. It seems that we waste much energy by divorcing our educational system from the real work of life.

The teacher should then ask himself whether his pupils have interests which would serve as approaches or points of contact for securing their hearty entrance upon the needed activity-experience. The importance of knowing the specific interests of each student, the occasional interests aroused by recent events in their lives, and other facts which no study of psychology can reveal, is therefore evident.

His next question is whether past experience, be it his own, his pupils', or that of others, warrants the belief that such a project will produce the desired outcomes.

He must also face the question of whether he is able and willing to take the responsibility of leadership in such a project.

Provided these questions can be answered satisfactorily, the project suggested may be chosen and plans begun for its execution.

II. PREPARE TO LAUNCH THE PROJECT

Keeping in mind clearly the aim which he is seeking to accomplish, and the interests of the pupils whom he is leading, the teacher should make a tentative plan of action. Such a plan will make for more thorough work and be a measuring-rod of progress. He must arrange the program which ought to be carried on. From among countless activities such as meeting for discussion, observation trips, working with tools, study of reference books, rehearsals, visits to sick and needy, preparation of budgets, planning and carrying out a devotional service, making advertising posters, listening to speakers, meeting with church committees, and scores of others, he will select those which are suited to the accomplishment of his purpose. From among the many techniques which a group leader or teacher may use, such as story-telling, asking questions, using illustrative material, planning drills, and the like, he will decide upon those he finds necessary. His plan will also take into consideration the great variety of source material available both in printed form and in the first-hand experience of himself, his pupils, and others whom he may ask to assist.

After he has made this tentative plan he must then interest the pupils in the project. The difficulty and likewise the success of this step will depend upon the extent to which their interests have been considered in

the selection and planning of the project. He may proceed by recalling the experience of a significant event. The significance may be due to its personal nature, its local interest, its timeliness, or its importance. He may read a magazine article, tell a story, or in some other way create a situation with a view to provoking a response on the part of the class. The responses of the various members should then be organized to develop in the group a sense of difficulty or need and an active desire to overcome it.

This desire to do something should culminate in a definite expression of purpose. This purpose should be representative of the desires of the entire group and as many as possible should contribute to it. It should be stated in terms of activity, that is, to be truly educative it should indicate an outgoing, interested attitude. The term activity is not to be thought of as simply physical, but a giving of the pupils' entire lives, body, mind, and heart, to the coming enterprise. It is not to be expected that at the outset the pupils will sense the full range of possibilities in the situation, but the wise leader will see to it that they are set forth in sufficient degree to secure enthusiastic purposing.

III. MAKE A GROUP-PLAN OF ACTION

Under the leader's direction the group should proceed to make a plan of action. It may take its start from the tentative plan of the teacher, but if he is skilful he will welcome and utilize suggestions from the group. Whatever plans are made will have to remain somewhat tentative and subject to revision as they are

tried out. When it comes to a matter of just how the class is to fulfil its purposes and plans it will be found that some organization will be necessary to do efficient and co-operative work. It is likely that various portions of the activity will be given over to individuals or committees, who shall be responsible to the class as a whole.

It is quite impossible here to say just what activities the plan will include. The interesting thing about projects is their endless variety. The reader can get a better idea of the activities included in various projects by reading the descriptions in Part II. Three typical plans for carrying out a project are given at the close of this chapter.

IV. CARRY THE PLAN THROUGH

As a leader of a democratic group, the teacher will utilize certain techniques of teaching and go to certain sources for the experience-materials which the group should have. The choice and order of techniques and materials and the manner of their use are dependent upon the project undertaken. It is at this point that teaching in accordance with the project principle is quite distinct from following formal steps. The project teacher must be resourceful. For the encouragement of many teachers in our church schools let it be said that resourcefulness is in great measure the application of good common sense. We have had many teachers who have refused to be bound by formal textbook question-and-answer methods but have launched out for themselves, living with their pupils

and doing with them and for them the thing that helped most. Among the *techniques* of good common-sense leadership we may list the following:

Directing the pupils in the making of observations, investigations, and experiments, and assisting them in organizing reports of what they have learned for the benefit of the entire class.

Organizing and leading extra-class experience of varied kinds, as social and recreational life.

At meetings of the group exercising skill in the telling of stories, using a variety of illustrative material, and giving information which the pupils cannot economically acquire by themselves. All this means the enrichment of the experience of the group.

Leading the class in the exchange of experiences, by promoting discussion, asking thought-provoking questions, and hearing reports.

Assisting the class to evaluate and sum up what it has discovered, and to appreciate the meaning of the experience.

Guiding and directing those portions of the project at which drill may be required, as in the rehearsal for a pageant or effective reading of a scripture lesson for a young people's service.

As source materials of experience the leader may take or direct his pupils to a great variety of places and persons. They may make use of experience second hand in the form of printed literature, such as:

Reference books, as the Bibles,[1] dictionaries, and encyclopedias.

[1] See J. M. Artman, "Evaluation of Curricula," *Religious Education*, XVII (April, 1922), 154.

Textbooks, for in project-teaching texts become sources of experience and are used as reference books rather than formal texts.

Newspapers, magazines, and bulletins.

Catalogues, pictures, cartoons, and a great number of similar forms of experience in print form.

Another source of worth-while help in carrying through a project is personal experience. The leader may direct his pupils to find out for themselves by first-hand acquaintanceship the facts which bear upon a solution of their problem. These sources of experience include:

Home life. A large number of experiences which take place in the home are usable in project-teaching.

Play life. Younger children especially have a large proportion of their experiences in connection with companions on the playground.

Public school. Not only the incidental experiences but the wide range of skills and knowledge acquired can be used in church-school projects.

Civic and social life. All the relationships to others in the institutions of government and other groups for mutual help give valuable experiences.

The industrial and commercial world. Visits to factories and other commercial institutions throw needed light upon many of our Christian education problems.

The life within the church. The church organization and what it carries on will provide answers to many problems being worked at by church-school groups.

V. MEASURE THE RESULTS

There is a temptation to think of a project as complete when the several steps have been carried out to

the satisfaction of the individual or group. A very important step, however, comes after the objective work is done. If the project is to have educational value for those engaging in it, it is necessary to take account of what has been done in the light of the purpose formed. This process of judging or measuring results should be a part of the entire carrying-out of the project, but is especially desirable at the conclusion. The teacher and the pupils should review the work done in the light of such questions as: Was the purpose accomplished? What portions were done well? How can we preserve the lessons gained for future projects? What portions were done poorly? How can we improve upon such weakness next time? What values has the experience had for us? What new projects are suggested by the carrying through of this one? It is quite likely that the teacher, whose larger vision and experience have caused him to learn more lessons from the project, will also want to review these for himself that he may more skilfully direct future enterprises.

When we are evaluating the outcomes of Christian education projects we should not forget as teachers that we are seeking to develop a way of life, a Christian character. We are to judge the value of the project not so much by the amount of information about Christianity which the pupil has acquired as by the new attitudes which he takes and the new habits he has actually formed, which are the true tests of education for character. Jesus was insistent upon this point. At every turn he warned his followers about measuring life by words and demanded that conduct be made the

final test. Any measurements of growth in religion based upon less than this are to be discounted.

JOINING THE CHURCH[1]

A suggested plan for a project for boys and girls in pastors' classes, the church school, young people's societies, week-day or vacation school groups.

Introductory note.—The brief outline plan is but suggestive. Leaders who are seeking to arouse an active interest in the church on the part of boys and girls may find this plan helpful, but should adapt it to their local conditions. It is requested that those who make use of it send a report of the experiment to the writer, telling what was done, the points of success or failure, and giving helpful criticisms.

WHY SUCH A PROJECT?

A. It is needed

I. There is a lack of understanding on the part of boys and girls of the place the church should occupy in modern life.

II. Consequently, there is a lack of interest in the church by many young people.

III. There is a feeling that young people should know about the church, join it, and make a real contribution to its fellowship and activity program.

IV. The question is, "How can we secure this result?" The pastors' classes of the ordinary catechetical type fail to secure active interest.

B. The plan herein suggested is intended to meet this need through

I. The creation of an active interest in the church on the part of boys and girls.

[1] A plan prepared by the author. Reprinted by permission from the *Congregationalist* for March 15 and 22, 1923.

II. A presentation to the pastor or group leader of a fresh approach to the problem.

III. A method which is educationally sound. It is believed that this method will develop in the boys and girls a real understanding of what a church is, a wholehearted loyalty to it, and an active participation in its fellowship and tasks.

THE PLAN IN OUTLINE

A. Launching the project

I. It is essential to make the starting-point an event of immediate and personal interest. One may start with the approach of the annual consecration day or week, but is far better if a special event can be utilized. The results will be commensurate with the interest taken by the pupils themselves in the enterprise.

II. Events suggesting a point of departure and the activities which might be set going are:

1. The dedication or rededication of a church or portion of a church, parish house, etc.

   Lead the group to plan and carry out a program of dedication, or at least a definite portion of a program.

2. A church anniversary

   The boys and girls may be stimulated to produce a similar program which shall give a picture of the church in the past, in the present, and in the future.

3. The selection of a new minister or church-school superintendent

   The young people may build a welcome program similar to the service of installation carried out by the adults of the church.

4. A spoken or written criticism of the church in general or of the local church

   A program may be arranged in which the boys and girls constructively defend the church.

5. The destruction of a church by fire or other means

   A survey involving appreciation of the church and an appeal for loyalty.

6. The annual financial canvass

   Studies of the church budget, giving missionary programs, plays, or pageants, preparing exhibits, and direct assistance in the canvass.

7. The approach of the annual consecration period

   Help the young people build their own program of consecration as they come into membership or take a forward step.

III. Since the aim is to secure intelligent loyalty to the church on the part of these new members, the use of any event and the building of any program, such as suggested in 1–6 above, will include the element of consecration suggested by 7, that is, events and programs are occasions which we may utilize to secure an active and thoughtful allegiance to the church on the part of our boys and girls.

IV. The interest in events such as these should be capitalized. The first meeting should begin with the discussion of the event and an endeavor to secure a decision by the pupils to undertake the program or activity suggested. When this purpose has been adopted, a plan of action in accordance with the following suggestions may be formed.

B. The plan in general

I. Include in the class or group those boys and girls who are prospective church members, or better,

all of common age and development, that a decision for some forward step may be made by all. One or two church-school teachers or club leaders in close touch with these young people may help in guiding various parts of the program.

II. Develop such temporary organization of the group with officers and committees as may be necessary to accomplish its purpose.

III. Plan for a series of regular meetings at a suitable time, and such other meetings as are found advisable as the activity proceeds.

IV. The execution of the plan will include emphasis upon thoughtful discussion, worship, and a variety of activities, all sub-projects undertaken to fulfil the central purpose.

V. Provide for participation by the boys and girls in the carrying out of the project. Have them feel that the program and all it includes is to set forth the importance of the church in the life of the individual, the community, and the world, and that the responsibility is largely theirs of setting forth this message in the most effective way.

C. Suggested activities or sub-projects. In elaborating upon the foregoing purpose, the following things to do are suggested:

I. Preparing a program for the dedication or other event, including items of music, prayers, talks, scripture, and responsive reading, pageants, ceremonies, etc., and assigning of parts. (This is the central project around which those listed below might be gathered.)

II. A discussion of the purpose of a church and therefore what the aim of the planned program should be.

III. Preparing those whom the program is to reach, to attend expectantly, that is, advertising by bulletins, posters, etc.

IV. Preparing a creed, "statement of purpose," or platform upon the basis of which the boys and girls wishing to join the church might ask for membership. This may involve among other things:

1. A study of the history of the local church and of certain points of church history in general.
2. A discussion of the relation of the individual to the church.
3. A comparative and historical study of creeds.
4. A biographical study of some great Christian leaders, including former workers in the local church.

V. Preparing an exhibit in connection with the program, to include such things as:

1. Scrapbooks containing pictures of famous churches.
2. Papers and reports, prepared by the members of the group, on various topics.
3. Drawings and models of great churches, plans of modern church and church-school plants, and the like.

VI. Visits to important and famous churches near at hand.

VII. Organizing the boys and girls into a department of the church, and seeking *with* them and *for* them a definite place in the life and work of the church.

VIII. Gathering statistical and informational material; for example, "How many Christian leaders has our local church given to the world during its existence?" "What has this church done for the community?"

D. Source material for the leader and pupils:

I. Reference and source books, such as church manuals, pastors' manuals, statements of creed, and the like.

II. General church histories and data on the history of the local church.

III. Stories of how churches are founded, from the Church Building Society and Home Missionary Society.

IV. Books and articles discussing the function of the church in the community and in the world.

V. Anniversary and dedication programs.

VI. Pictures and building plans of churches.

E. Teaching suggestions:

I. Make a tentative outline of the ground to be covered, that is, consider the fundamental ideas and ideals you wish the children to acquire as a result of carrying through the activities outlined above.

II. Secure active participation by the members of the group through such means as:

1. Assigning to individuals or committees the preparation of reports, exhibits, and portions of the program.
2. Helping them to work out their own creed or "statement of purpose," and present it to the local church authorities for their approval. (See Question 7 below.)
3. Giving them parts in the program of dedication or welcome, or in the survey or canvass.

III. Make as much use as possible of material in the form of stories, pictures, or personal experiences of pupils and the leader.

IV. The following brief thought-questions are suggestive. Formulate many others.

1. What did Jesus mean by the church he founded?
2. What should be the place of the church in the life of today?
3. What are the important facts in the history of the Christian church? In our local church?
4. What does our church (denomination) stand for? How is it different from others?
5. Who are the leaders of our church (denomination) today?
6. Why should a boy or girl join this church?
7. Would a simple statement of purpose made by boys and girls of twelve to sixteen years of age, fulfilling the spirit of the adult members' creed, be acceptable as a basis of membership?

A WORLD-FRIENDSHIP COURSE[1]

Through the months of April and May we are to stress our "World-Friendship" program. The way of taking this program up will differ in the various departments no doubt, but in a general way I suggest the following method with the hope that every one of the pupils in the school will be benefited by having received a broader knowledge of and a wider sympathy for those who live in other lands and circumstances.

REASONS FOR TRAINING IN WORLD-FRIENDSHIP

1. "Christianity which is not international has never known its Master."

[1] A plan prepared and used by George S. Yaple, director of religious education, in the North Woodward Avenue Congregational Church School, Detroit, Michigan. The "outcomes" of this plan are given in Part II, Description No. 75, p. 345.

2. Jesus said, "Go into all the world and preach the gospel."
3. America can never rid herself of the foreigner, so we should attempt to know something of the background of those whom we have to Americanize. We have no choice in the matter. The immigrant will become Americanized just so thoroughly and rapidly as we help him to become so.
4. God's plan for establishing his Kingdom upon earth is one in which you and I must co-operate in order to bring it about.

OUR PLAN OF PROCEDURE

On the second Sunday of April please present to your pupils in the class period the foregoing four reasons for considering world-friendship. Also discuss our own denominational "fields" in which we are trying to establish our work for a better world. The Congregational "fields" of endeavor are:

1. The Immigrants in Detroit
2. The Dakota Indians
3. The Mountain Whites of Tennessee
4. The Negro of the South
5. In Europe—Spain, Czecho-Slovakia, Greeks, Bulgarians, and Turks.
6. In Asia—Japan, China, India
7. Africa
8. Philippines

From this list direct the pupils in choosing one field to study and for which to do something.

You, as the teacher, must force yourself (if needs be) to be interested in this phase of Christian education or the pupils surely will not be.

Having chosen your project continue from week to week along the following lines:

1. Ask pupils to look up and bring to class all information concerning their field—maps, stories, pictures representing the habits and customs, products and beauties of that country.
2. Assist the pupils in arriving at a conclusion as to the needs of the people whom they have chosen to study. For example, in India the caste system is of detriment to the progress of the country and the custom of child-marriage is a weak spot in the social and economic life.
3. Gather together this information which the pupils bring in and compile it on charts or in huge scrapbooks. The poster-scrapbook method is for the visualization of results. What the pupil does, he best remembers. Below you will find a suggested list of sources of information relative to the many fields of study:

   a) Public library:

   National Geographic Magazine
   Around the World with Jack and Janet
   Under Marching Orders (China)
   Sanichar (India)
   Lamp Lighters across the Sea (Asiatic lands)
   Black Bearded Barbarian (China)
   Ann of Ava (India)
   Christian Americanization (Immigration)
   Stay-at-Home Journeys (General missionary education)
   India on the March (India)
   The Trend of the Races (Negro)
   Under Many Flags (Biographies)
   World Friendship, Inc. (An appeal for workers in the fields)

In the Vanguard of a Race (Negro)
The Magic Box (Negro)
The Wonderland of India (Suitable for any age)
Winona (Pamphlet on the Indian)
All Things to All Men (Mountain Whites)

b) Two letters from our missionaries in China
c) One letter from our missionary in Bulgaria
d) Several pamphlets on the frontier mission work for primary and junior pupils.

4. While making your "field" studies draw suggestions from the pupils as to what they would like to do or make for the children or young people in order to show their friendship for them.

In making this choice, let us keep in mind that whatever we give or do, it is done or given in the spirit of friendly co-operation and not from the standpoint of "giving alms." I think we can arrange to have an exchange of gifts from those to whom we give.

The following is a suggested list of things which pupils in individual classes can make and give for their new "world-friends":

a) Make toys and dress dolls for kindergarten children.
b) Make scrapbooks of automobile pictures and motors.
c) Make scrapbooks illustrating "Outdoor Sports," "American Water Ways," "Boy or Girl Life in America," or other such series.
d) Make bead or paper necklaces for children.
e) Make jig-saw puzzles for hospital patients.
f) Send Christmas tree decorations for next Christmas.
g) Make colored bags for Christmas candy.
h) Cut up colored squares of cloth for patches.
i) Send soap and toilet bags for foreign students in Chinese school.

j) Send tools to the manual-training schools for Indians and Mountain Whites.

k) Send complete sewing-bags to girls in foreign schools.

l) Curtains, pillows, and linen for dormitory rooms in mission school.

m) Layettes for hospitals.

n) $10.00 to $25.00 will buy new tires for frontier preacher's car.

o) $3.00 per month will support a hospital bed in China.

p) $25.00 will pay for scholarship for girl in school in India.

q) $25.00 will furnish bedroom in new Union Kindergarten Training School in Foochow, China.

These are a few definite things we can do. There are others.

SOME OTHER SUGGESTIONS

There may be some classes which are so interested and engrossed in the course of study that they do not care to do away entirely with the lessons. If in such cases you can carry on this world-friendship project along with the lesson, it will be all right, but be sure to co-operate in this program.

It would be fine if one or two classes would prepare a little missionary pageant or play, representative of the field of study which the pupils have chosen. This could be given before the department or entire school. See the director for suggestions.

The high-school classes of girls might arrange to give a series of missionary teas on Sunday evenings in the parish house when the entire school could come out. For a small charge light refreshments might be served, representing the various countries, e.g., iced tea and rice cakes for China; frost bites and cakes from the Far North.

Along with your friendship study it would be helpful to emphasize the matter of prayer. As soon as we become able to extend our prayers from self to others, we become more sympathetic toward others. Our world enlarges as our sympathies widen. Classes can compose "class prayers." Dr. Emerson's prayers in the Sunday bulletins can be studied and adapted. Books of prayers written for boys and girls of various ages can be used. People need help in expressing themselves through prayer.

A SERVICE PROJECT FOR JUNIORS[1]

A suggested plan for leaders of junior groups, with reference to their share in the country-wide campaign for relief of German children.

I. Why do German children need help?
   1. A story of conditions in Germany, hunger and suffering, especially of children; lack of milk; cold houses; insufficient clothing; shoes, etc.; increased sickness and high death-rate.
   2. Biblical story, ending with: "It is not the will of your Father in heaven that one of these little ones should perish." Or, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

II. Are not the Germans guilty of bringing terrible suffering upon the world? Are they not our late enemies? Why should we help them?
   1. Some incidents from Hall Caine's story, *The Woman of Knockaloe*, showing that enmity does not really exist between *individuals* of the two peoples. Also, stories of individual friendliness and self-sacrifice as between soldiers on both sides in the Great War.

[1] A plan prepared by Benjamin S. Winchester, editorial staff, Congregational Publishing Society, Boston, Mass.

2. The German children are innocent of hate and enmity. If they ever become our enemies it will be because they are taught to be such by their parents, out of their bitterness of suffering. On the other hand, it is possible to change their hate into love. For example, a new word has crept into the Russian language, "Are," which means, not "The American Relief Expedition," but "to give in a spirit of love and kindness."
3. Biblical story of David's magnanimous treatment of Saul, ending with verse, "If thine enemy hunger, feed him; if he thirst, give him drink."

III. Why should we help?

1. There are two or three possibilities:
   a) We may not have heard of their need, in which case, of course, we have no responsibility.
   b) Having heard, we may carelessly dismiss the matter, or we may toss a little loose change, or the price of a movie ticket, into the collection basket.
   c) Or we may try to learn more and decide, in view of other things we are trying to help about, how much we *can* do for the German children. Then we shall have to think of ways in which we can help, raising money, canvassing, writing letters, etc.
2. Story of three men, priest, Levite, traveler (Good Samaritan). Also story of the givers (Widow's Mite). Shall we belong to the "majority," the two-thirds who pass by, or shall we do something?

IV. What can we do to help?

1. How much shall we try to raise? What will $5.00 do for German children? Shall we try to set as our goal $5.00, $10.00, $15.00, $20.00, or how much?

2. When must it be paid in to be on time? Get information on all the points from Federal Council Commission, Rev. Ernest Lyman Mills, D.D., 105 East 22d Street, New York City.
3. How shall we get it?
   a) Save it out of our allowance?
   b) Earn it, individually, by doing special jobs?
   c) Give a play or entertainment of some sort and charge admission?
   d) Other ways?
4. Organize the class to carry out the plans agreed upon by such dates as may be fixed.

SUGGESTIONS FOR FURTHER STUDY

Hosic, J. F. Articles in the *Journal of Educational Method*, Vol. II:

"The Rôle of the Teacher in the Project Method. I," No. 4, December, 1922, pp. 156–59.

"The Rôle of the Teacher in the Project Method. II," No. 5, January, 1923, pp. 204–7.

"The Rôle of the Teacher in the Project Method. III," No. 6, February, 1923, pp. 249–52.

"Types of Projects and Their Technique," No. 7, March, 1923, pp. 288–93.

For method in specific projects see descriptions in chapter ii (public-education projects) and Part II (religious-education projects).

CHAPTER VII

DISCOVERING PUPILS' INTERESTS

We have seen in preceding chapters that one very necessary element of successful project-teaching is a close acquaintance with the interests of one's pupils. The teacher must know the likes and dislikes, the individual differences, the native abilities, and past experiences of boys and girls to secure hearty co-operation in every stage of the carrying out of a project. A knowledge of these is vital in order to arouse initial interest, to secure clear-cut statements of purpose and the formation of well-organized plans, as well as to carry forward each step of execution, and to judge the effect of the experience upon each child. In character-education especially is this fact important. It is relatively easy to discover the interests of pupils when one is to teach a subject or a skill which has to do with but a segment of life. Since character, however, has to do with all of life, a knowledge of many interests is required.

One of the greatest drawbacks to successful church-school teaching at the present time is this lack of acquaintance with the pupils whom we teach. The situation, in spite of many signs of improvement, is being made more difficult by the changing character of our social life. Social intercourse on the basis of neighborhood groups in small communities is being

replaced by fellowship on the basis of vocation, wealth, racial ancestry, and other factors. The teachers in our smaller rural and village church schools have a real advantage from this viewpoint. But the larger our churches grow, the more difficult it becomes for church-school workers to teach pupils, for they do not know their real interests.

A casual examination of our church-school procedure reveals the weakness at this point. How much time does the average teacher spend in learning about his pupils? We speak always of preparing the lesson. Practically no time is spent in an attempt to find out just what experiences the boys and girls under our tutelage are having in order that to them we may bring just that new experience which they need. We begin our meeting with them by asking, "Where did we leave Moses last Sunday?" One hundred and sixty-seven hours have passed but, as far as we are concerned, they are silent hours, a closed book. And yet we are sure we are teaching boys and girls; we are putting the pupil first! It may be that we have taken a course in child psychology and learned to define such terms as "instinct" and "apperception" and the "will," but it seems to work little change in our attitude toward our pupils. If they persist in talking football or dress when the class opens we proceed to say after a bit, "Now we have talked long enough about that; let's take up the lesson." Or perhaps we reverse the process and bargain with them to talk about some of these matters dear to the hearts of young people the last ten minutes, if they will only pay attention! How forget-

ful we are of the real value of a course in psychology which ought to have helped us to find in the interests of everyday life the starting-point of a real lesson and to teach that lesson, rather than the one prescribed by the denominational quarterly made in Boston, New York, or Chicago. The abundance of rich material thus prepared at headquarters loses a large part of its value because we follow it so slavishly in one, two, three order, rather than as a source book to help us to meet the real problems of boys and girls.

On the other hand we note the increasing success of new types of organizations whose work may be characterized by the phrase "living with boys (or girls)." True it is that many of the leaders of these clubs, troops, and societies do not know much about psychology as it is in books, but they are told to work and play with their young friends and to lead them in a program of activities (experiences) which are wholesome. And as they lead them they learn to love them and to teach as occasion arises lessons which are real, because they are prompted by discovery of a weakness of character or the vision of great possibilities. Such organizations with their through-the-week and through-the-year programs have much to teach the workers in the church school. After all, the most successful teachers in our Sunday schools of the past have been those who knew the intimate interests of boys and girls and lovingly provided for them such rich and helpful experiences that the teacher is always remembered although "the lessons" are forgotten! Our problem is that of making these real lessons still more valuable and

lasting and in some way using the editors' helps as means to that end. Before we can do this, however, we must come to have a compelling appreciation of the inner, as well as the outer, life of those whom we would teach. We must be able to live again those years of childhood and be at once boys with longings and men with the wisdom of years.

An analysis of possible ways of discovering the interests of boys and girls suggests a fourfold division. Sharp distinction between the several groupings is neither possible nor desirable. We have been using some of these more than others. It is to be hoped, however, that the average teacher will find here concrete ways of discovering the real pupils whom he is teaching, and that the teacher versed in the technique of psychology will also gather suggestions to give richness of meaning to the technical terms learned.

STUDY OF CHILD PSYCHOLOGY

The method which comes first to mind when this subject is mentioned is the study of child psychology. This branch of human knowledge is a specialized form of psychology which brings together the facts taken from animal, social, abnormal, and other fields of general psychology. By means of such methods as the questionnaire, biographical studies, and observation of individuals and groups, material of great value has been gathered. Some of this has been made available in technical form; considerable is in the descriptive form more suited to the less-trained teacher. We are enabled to know something of the native equip-

ment with which the child begins life, the ways these native tendencies develop at various periods and as a result of varied environmental experiences, and are given suggestions for their right direction and training. Child psychology has answered many of our questions and freed us from many of the fearful hindrances with which teachers of former generations had to contend.[1]

Although the tendency of writers specializing in this subject has been toward a more helpful application of psychology to everyday life, many of our teachers find most child psychology too technical. There is no doubt that all teachers ought to be able to study such books with profit, and they probably would do so if they could once get a compelling vision of what it means to be a child. One temptation into which students of psychology often fall is that of thinking of "the child," rather than in terms of individual children. It is to be noted that more recent books on the subject pay great attention to this fact and point out that child psychology after all is but a guide to help the teacher understand each child with whom he is dealing.

NON-TECHNICAL HELPS

There are, in addition to books dealing directly with child psychology, a number of other sources of information regarding the life of children and youth. These are non-technical and not always to be relied

[1] The Pilgrim Press has published an excellent little booklet. *What Grandmother Did Not Know*, by Dorothy Canfield Fisher, in which she sets forth most interestingly the debt we owe to modern child psychology.

upon for their psychological accuracy, but they serve excellently to make vivid to the teacher the real interests of his pupils. The author has a conviction that it would be preferable to have our beginning workers study child psychology by means of a course made up of some of the elements that are suggested under the following headings. If those teachers in training who are now studying texts were giving also an equal amount of time and attention to such types of study and observation, they too would be greatly benefited. The abstractness of much study of "the pupil" would disappear.

1. The reading of books giving a general background would greatly help teachers to see more clearly the interests and attitudes of their pupils. Moore's *The Youth and the Nation*, Jane Addams' *The Spirit of Youth and the City Streets*, Margaret Slattery's *The Girl and Her Religion* or *The American Girl and Her Community*, and that recent interpretation of the new youth movement abroad by Stanley High, *The Revolt of Youth*, are but illustrative of a large number of exceedingly helpful titles. A church-school teacher should be constantly reading along this line.

2. The magazines and newspapers are always carrying articles dealing with the problems of teaching children. Such writers as McKeever and Angelo Patri are frequent contributors.

3. Literature offers a wide range of stories and semi-biographical material in which the characteristics of children and young people are portrayed in a most entertaining fashion. Mark Twain's *Tom Sawyer* and

Huckleberry Finn, Tarkington's *Penrod* and *Seventeen*, Ferber's *Herself*, Stevenson's *Treasure Island*, Aldrich's *Story of a Bad Boy*, Porter's *Freckles* and *The Girl of the Limberlost*, Dodge's *Hans Brinker*, Fox's *The Little Shepherd of Kingdom Come*, Rice's *Mrs. Wiggs of the Cabbage Patch*, Rhinehart's *Bab*, Martin's *Emmy Lou*, and the poems of such writers as Whittier, Field, and Riley are excellent sources upon which to draw to keep alive one's appreciation of the joys and griefs of childhood. In this connection one must mention also the biographies of the great men and women who were real flesh-and-blood boys and girls once and whose experiences can cause us to see infinite possibilities in our pupils.

4. It is gratifying to note that the stage and the moving-picture can help us discover the interests of young life. A great number of the masterpieces of literature are now being filmed. To live for an hour or two as participant watchers while the instincts and habits of youth are revealed in so vivid a fashion will give us more sympathy with the yearnings of growing life.

5. Another source of help in keeping ourselves reminded of the interests of pupils is the cartoon in the daily paper. Many of these are excellent; as, for example, such series as "The Thrill That Comes Once in a Lifetime," "The Days of Real Sport," "Gasoline Alley," "Metropolitan Movies," "The Little Scorpion's Club," "Tomboy Taylor," "When a Feller Needs a Friend," or "Life's Darkest Moment." Who has not rejoiced or sorrowed with these characters and renewed

the spirit of youth a bit when these and other cartoons met his eye?

6. One of the best ways to know child life is to watch it in action. Purposeful observation will repay any church-school teacher for time spent. One seldom does casual observing or gets relatively little from it. But a visit to a playground or school with the express purpose of seeing psychology in action is much more effective than the study of books. The book can tell us what to look for, but it cannot give us the needed experience. If the leaders of our training classes studying child psychology would make use of observation work and the sources outlined above in connection with text study, the course would not only be more educative but less abstract, and would keep its members longer.

PERSONAL CONTACT

One of the largest contributions to the discovery of the interests of pupils is made by the personal contact of the teacher. Reference has been made to the success of types of work in character-education in which the fellowship of leader and young person is an outstanding factor. We are being led to see more and more clearly that only through a long and steady process of fellowship on a Christian basis can we develop the right type of Christians. Fellowship is more fundamental to character-education than to any other kind.[1] Too long we have been trying to develop the ideal way of life in the young by means which failed to recognize this

[1] See G. A. Coe, *A Social Theory of Religious Education*, chap. viii.

principle. Emphasis has been laid upon the formal class which met at stated intervals and sought repetition of catechetical phrases. Energy has been spent in spasmodic emotional appeals at annual harvest times. Redemption has been sought by thinking of book material as the important factor. Little attention has been paid to what kind of activities and experiences were being provided hour after hour and day after day by society, which after all were making for character, good or bad. Nor have we realized that the central factor in those experiences was the person who was guiding the experience or activity. Far too large a proportion of the experiences which children have are either planned for the sake of dividends for stockholders or are left to the unsupervised neighborhood play group. We are coming to see, however, that all the experiences of children, since they make for character, must be directly or indirectly under the control of Christian leaders. From this standpoint we see the value of the personal contact of a church-school teacher with his pupils.

Mere amount of living with boys and girls does not, of course, enable a teacher to handle every situation as it should be handled. It is here that child psychology comes in. But fellowship is essential, and many a teacher with a love of children and young people, with a willingness to spend himself, to use common sense, and to keep young, has wrought marvelously. To say that we can dispense with psychology would be folly; but to say that character can be developed without fellowship is equal folly.

Elaboration of the opportunities for personal contact is not necessary. Visiting in the homes of pupils is a first essential. Think of a social-service worker attempting to make a recommendation in a probation case without knowing in detail the home life of the child! It is gratifying to note that the teachers in the Gary week-day schools of religion are now spending one day each week visiting in the homes of their scholars. Think of the values resulting from participation with children in their play and social life. How can one teach a boy unless he knows his vocational aspirations or sees him in his workshop or office? How can one teach a girl who does not know something of her school life, her studies, her teachers, her classmates? Every teacher can take advantage of the near-at-hand opportunities to fellowship with young people in the life of the church itself. The value even of the Sunday hour can be greatly enhanced if its spirit can be that of a fellowship where an older and some younger friends talk over the week's experiences and measure them by the ideals of the Master. It is this ability thus to "interpret life religiously" that makes for the best teaching where character is concerned; but no teacher can interpret life who does not know at first hand the lives his pupils are living.

SPECIAL REPORTS

Special reports, obtained in various ways, are helpful in enabling the teacher to know the lives of his pupils more intimately. Information gained in this way is a valuable supplement to personal contacts

between teacher and pupil. When teachers find it quite impossible to spend time with their pupils such reports are a partial substitute. Schools which have many teachers whose time is so taken up that they find little opportunity of fellowship with their boys and girls are urged to consider the advisability of report systems such as these. Many of our better-equipped schools are doing much along this line with their record systems. General information cards are filled out by parents and pupils and filed in the office. Report cards of pupils' progress are sent to parents regularly for their inspection and certification. Many teachers try to visit the parents of their pupils and get verbal reports from them about Mary or John. Others have their pupils fill out questionnaire blanks giving confidential information regarding their personal interests.

Certain more definite attempts have been made to secure for teachers significant facts in the lives of children. The Union School of Religion has sought the co-operation of parents by sending them carefully prepared blanks with directions for reporting.[1] The writer has prepared and used a set of report blanks which might be adapted easily to use in any school, no matter how small.[2] A Detroit church school has devised a teacher-observation plan. All of these and others which are being used elsewhere are attempts to do this important work of helping teachers discover pupils' interests. The movement is new, plans are

[1] Described in the article referred to in the bibliography, "Co-operative Study of the Religious Life of Children."

[2] Forms used are given in Part III, Appendix, Section II

imperfect, and teachers are slow to convince, but these experiments point to a new emphasis in religious education.

THE DIAGNOSIS PRINCIPLE

If diagnosis is an accepted principle in the field of medicine, in dealing with juvenile delinquency, and in analyzing capacities to determine the right kind of education necessary for vocational success, why should it not be applied to character-education? If our boys and girls in their task of achieving character are confronted with problems hard to solve, we as teachers and leaders ought to know them. With careful analysis of these problems and the conditions involved we are then enabled to give the special direction and help needed. There are indications that teachers will be assisted more and more to meet particular situations in which character is involved. That is, when pupils act thus and thus, the teacher's manual will suggest ways and means of dealing with the situation. It will be a kind of first-aid manual in character-education. The experiences of other teachers and church-school workers will be at the disposal of those meeting "problem" situations, involving individual pupils or wide groups.

SOME RESULTS

When we are so thoroughly convinced of the necessity of discovering the interests of our pupils that we make provision for it in our plans of teaching, including courses of study and school administration, several results will ensue. Teachers will take a more personal interest in their pupils. With personal fellowship thus

prominent, the teacher will not ask, "How can I teach this lesson?" but, "How can I help John to be more thoughtful of his parents, to decide upon the best kind of life-work, or to do team work?" This shift of attention from material to be used to the pupil's problem is a great gain for good teaching in the church school. With the new and desirable emphasis upon professional teachers for our church schools we must be on our guard at one point. The danger is not that the paid worker will lose the spirit of love, for it is because of this that he has entered a distinctly "service" profession. It is rather that parents and church members in general will think that they can fellowship by proxy and let the paid, professional leader do their loving and living with boys and girls for them. All the church must engage in the fellowship process. Professional workers may show us what to do; the rest of us must be ready to give the personal association so vitally important to the development of Christian character.

There is no better way to learn how character habits develop than by watching pupils earnestly. Every experience will come to have its significance. The laws of good teaching will come to mean more than words. As teachers watch pupils grow, in meeting and overcoming difficulties with their encouragement and skilfully giving assistance, they will become expert in meeting situations and difficulties in the lives of each oncoming generation. Formal rules for dressing up ready-made lessons to bait pupils will be supplanted by searching for and applying experience material to help

the pupil face his present situation and form the habitual response which marks a Christian character.

With the securing of the vital points of contact which result from knowing one's pupils there will come increasing ability to initiate worth-while projects. Experiences, in which pupils gladly engage, into which they put their best thought and energy, and as a result of which come educational values accompanied by a feeling of personal achievement—such experiences will be more common as teachers discover their real pupils.

SUGGESTIONS FOR FURTHER STUDY

No attempt is made here to list books on child psychology. The following references have to do only with methods of child study and the means used in successful church schools to secure co-operation between the church school and the home.

Cope, Henry F. *Organizing the Church School*, chap. xx. Doran.

Hartshorne, Hugh. "Co-operative Study of the Religious Life of Children," *Religious Education*, XVI (December, 1921), 337–46. (Can also be obtained in reprint form from the Religious Education Association, 308 North Michigan Avenue, Chicago.)

———. *Childhood and Character*, chaps. iv and vi. Pilgrim Press.

Lobingier, John L. "Do Parents Know the Teachers?" *Church School*, V (January, 1924), 156–58.

Meyers, A. J. W. "Plans That Have Promoted Co-operation between the Home and the Church School," *Religious Education*, XVIII (April, 1923), 117–19.

Shaver, E. L. "A Plan for Securing Co-operation of Parents," Part III, Appendix, Section II, of this volume.

CHAPTER VIII

THE PROJECT PRINCIPLE AND THE CURRICULUM

The curriculum has been viewed in a previous chapter as a series of experiences or projects taking their value for religious education from the fact that they stand the test of certain criteria. Christian education projects have been measured by the extent to which the pupil (*a*) purposes in accordance with the highest Christian ideal, (*b*) carries his purpose through to completion, (*c*) thereby makes the most useful and needed contribution possible for him to the furtherance of the Christian enterprise, and (*d*) shares his experience with others on a thoroughly Christian basis.

The problem of the curriculum has also been touched upon at other points in the earlier discussion. As a consequence we discover that there are several facts regarding character-building experience which are ordinarily overlooked in the building of a curriculum. Let us consider these new emphases.

1. The central purpose of the experiencer is not so much to acquire a way of doing things as to get something done. The way or ways are by-product outcomes. When one finds himself unable to accomplish his purpose because of a lack of skill or knowledge, then the particular skill or knowledge necessary may become central in his mind and the methods of acquiring it are

by-products. For the most part, for example, the pupil, according to the project principle, does not strive to develop certain Christian virtues, centering his attention upon the virtue as such. He purposes rather to undertake some concrete enterprise in the Christian spirit.[1] As he engages in the task with a Christian motive, he becomes more skilled in the Christian way of life. He has begun the formation of a habit of acting more lovingly, he "knows the teaching" and the why of it, and he feels himself identified with a Loving Purpose. The emphasis is not upon lists of virtues, as themes or subjects, but worth-while things to do.

2. Again, following the project principle we must provide a curriculum in which new experiences are initiated by the pupil. It is not sufficient that the curriculum be confined to the experiences of the past which the pupil is expected to re-live. We must see to it that the program of experiences re-makes itself constantly. Pupils are to be encouraged to reach out and make discoveries which even their teachers have not made. The project concept will not allow for a static curriculum.

3. The realm of educative experience includes vastly more material than that given in the pages of a text. It includes all the things in the environment of the pupil, the kind of church in which he worships, its furniture and equipment, his home, his playground, his public-school building, and a vast range of inanimate objects. It includes, and this is of greater importance,

[1] Cf. Hugh Hartshorne, *Childhood and Character*, pp. 180–81; also Luke 9:24.

the persons with whom he associates. For they can determine what kind of experiences he shall have and just what things he shall perceive with his senses. They may so arrange his physical world that he reacts with a sense of beauty, reverence, harmony, or strength; or they may arrange it to produce the opposite; or, what is usually the case, they leave the arrangement to chance and think that the only lesson is in a book. The persons with whom a child lives and the things which they do are a very important part of the curriculum. "The curriculum," says Cope, "is all that which we organize in order to form a purposeful experience for those who are learning."[1]

4. According to the project idea the curriculum is made up of a few type-experiences rather than a great number. We have seen the increasing impossibility of having a child learn every fact that has ever been taught, not only in the public school, but also in the church school. Fortunately we are finding that such a conception of education is not necessary. The school is to teach the child to think, to acquire ways of meeting life-situations, rather than to fill him with knowledge. Christian education aims to help the child live as a Christian. It is not necessary that he become acquainted with all the experiences of all people in all generations who have lived in this way. The selection of a few such type-experiences as are productive of an outcome of active, intelligent love is sufficient. For example, if acquaintance with any one of a half-dozen mission fields will result in a missionary spirit equally

[1] *Organizing the Church School*, p. 112.

strong, and if for various reasons it is far easier to create a real interest in one than in the other five, is it not better to concentrate than to scatter the teacher's efforts? If character results are the goal, we are to choose from a wide variety of possible experiences of similar nature those which best produce the results. It would be far better if we cease to teach 52 or 104 lessons a year which apparently are of equal value and on the same plane of dead-level monotony and were to lead the pupil through a half-dozen outstanding experiences with depth, reality, vividness, and a sense of personal value. Associated with these great experiences there would be, of course, a multiplicity of associated lessons of greater or less worth.

It is interesting to note that the great character goals have been taught in all periods of the world's history through the medium of the aspirations and tasks predominant in each period. Faith, gratitude, loyalty, truth, sacrifice, and the all-inclusive goal of love have been outcomes of the experiences connected with the tasks of Christians in each generation of our own country's history. The establishment of the colonies, the struggle for freedom, the abolition of slavery, the temperance movement, the missionary campaigns, the present endeavor to secure world-peace, and the coming problems of industrial brotherhood have successively furnished and will furnish the experiences for Christian character-education. The bases of value for each generation are the criteria previously given. For purposes of educating the young the contemporary experiences have been of major worth in each period

and those most like them from the past are selected to lend authority and guidance.[1]

EXISTING CURRICULA EVALUATED

A measurement of existing courses according to the criteria we have laid down for evaluating projects shows that most of them fall far short of the desired standard. Few of the experiences provided can be purposefully entered into by the pupil. He has no choice of alternative experiences. The course is rigidly set. It is uniform for all types of pupils, for all types of churches, and remains the same year after year. For these reasons the units are for the most part built up without reference to the real problems of pupils.

With a few exceptions the experience provided is incomplete. The courses provide only for acquiring information. Practically no provision is made for acquiring character habits. Where service programs or expressional activities are suggested they are viewed as something added on, and are therefore very unreal and extra-curricular, having little vital connection with the instruction material. Programs of temperance and

[1] Note the tendency to utilize as source material the messages from the prophets and to prize less certain earlier portions of the Old Testament.

Query: As curriculum material to form a habit of willingness to sacrifice which would you expect to have the greatest value: (*a*) the story of Abraham offering up Isaac, (*b*) the story of the death of Horace Tracy Pitkin during the Boxer massacre, or (*c*) having your pupils deny themselves movies, chewing gum, and sodas for a week to send money to the Armenians? How would you relate these to each other in time spent in your program and how would you use them?

missionary education and service have had to fight their way into the curriculum. Doubtless it will be the same with other real Christian problems unless we change our conception of what is understood by an educative and unified course in Christian character-building.

Measured by the criterion of making a contribution to a more Christian world, the greater number of the experiences provided have little practical reference. Most of the place is given to telling what ought to be done or how it was done long centuries ago. The exception is in the case of temperance, missions, and social service, which are quite "extra-curricular." Temperance and missionary experiences at first were largely limited to exhortation and information-giving. More recently there has been considerable progress especially in missionary education.[1] For the most part whatever practical assistance is given to the various portions of the great Christian enterprise is left to the initiative of the local teacher or school, and little guidance is given by the curriculum-makers.

With the same exceptions we have made above, the present curricula do not provide for the sharing of experience by groups. The experience of belonging to an organized class which has elected officers to secure a denominational certificate is trifling beside that of belonging to a class which has purposed as a group to present new and up-to-date hymnals to their school, to

[1] See the plan entitled *World Service Schools* devised by Herbert W. Gates, of the Congregational Education Society. This plan will bear careful study as an embodiment of advanced educational principles in the field of missionary education.

entertain children of foreign birth from another school, or to give to Armenian orphans. What is there in most of our courses which suggests the necessity of co-operative purposing, planning, and execution? Or which suggests that two or more classes, departments, or schools band themselves together jointly and more efficiently to effect a clean-up of political or moral evils in the community? This emphasis upon co-operative experience is left to chance extra-curricular activities or agencies by builders of courses.

The general failure of existing curricula for our church schools is due to the fact that they are text courses. That is, they are largely a collection of fact and informational material which is to be digested by the pupil with the hope that the possession of the knowledge will guarantee right conduct. These texts do contain excellent source material of a certain type. The biblical material is improving in character, although there is still an avoidance of including too much that is outside the Bible. When the Bible and extra-biblical material are viewed as sources of help for teachers and pupils in facing their present difficulties and in carrying forward their Christian activities, then the larger part of these curricula will have increased value.

Just outside the church school, but very closely related to it in purpose, are a number of organizations engaging in character-education. These agencies have conceived their function as that of providing a program of training to include a variety of experiences, physical, mental, social, and religious. The curriculum is looked

upon as including experiences with both things and persons. Character is the avowed outcome of these experiences. Such programs as the Christian Citizenship Training Program of the Y.M.C.A., the Canadian Standard Efficiency Training Program jointly promoted by the Y.M.C.A. and churches of Canada, the Girl Reserves of the Y.W.C.A., the Boy Scouts, the Camp Fire Girls, and the Girl Scouts come nearer the concept of an educative curriculum based on the project principle than any existing in our church schools. To be sure, they are not perfect. Some of them set a character goal which falls short of the Christian ideal in name (yet put many church schools to shame in practice); they do not encourage sufficient local initiative; they tend to do their best work in one field (as the physical); they set fixed goals as to the quality of character sought and tasks to be accomplished.[1] Nevertheless, a study of the methods of these agencies as well as a study of the methods used by our better public-school systems in developing character would be very fruitful for our church-school leaders.

THE PROJECT PRINCIPLE AS A TEST OF CURRICULA

In the light of our discussion the project principle becomes a test of any curriculum. It does this in three ways.

1. It results in the elimination of all material which cannot be made living experience for present or future

[1] Extensive and thoroughgoing evaluations of the curricula of these agencies as well as those of the church school are given by Artman and Kilpatrick in the articles listed in the bibliography at the close of the chapter.

use. Viewing all experience as source material to aid in the solution of the immediate problems of the pupil, it is easy to see that many things are eliminated which a rigidly fixed course includes. The fact, however, that pupils at some particular period do not find certain past experience useful for their situation does not mean its consignment to utter oblivion. Stored away as reference material which is easily accessible, it is ready for any pupil at any time. Thus, there is a distinction between a working curriculum and a vastly larger amount of material on the reference-library shelves.

2. It vivifies and increases the value of such materials of experience as are deemed appropriate to the solution of the problem. The difficulty with much of our teaching is not the defectiveness of the material. It is the arbitrary method with which it is used. We insist upon arranging it in nice serial order and "sugar-coating" it with devices, rewards, and contests, and thus trying to force its lodgment in the pupil's mental storehouse. If the pupil were conscious of a real need and went in search of help he would eagerly appropriate for himself this very material. Teachers who have patiently tried to discover the interests of their children report instances of this fact.

3. It makes for the creation and discovery of new materials as they are needed. Instead of having to wait for revision of courses so as to include fresh sources of help for the facing of difficulties and the accomplishment of service, project teachers are free to make use of any and every course or portion of a course available.

Missionary experience, social-service experience, international good-will experience, and many other forms are brought in at the front door and not by the back or side entrance. This very freedom tends to stimulate the spirit of discovery and purposeful initiative on the part of both teacher and pupils.

CAN WE HAVE A PROJECT CURRICULUM?

It is but natural that this question should be raised in connection with the theme of this chapter. A number of statements already made give us a partial answer. As a final answer we may say both "Yes" and "No." A project curriculum is not possible if we understand by the term curriculum a uniform, inflexible, static series of experiences imposed by overhead agencies with the aid of teachers. But if we understand the term curriculum to mean a rich fund of varied experiences, from which teachers and individual schools may select at any time those suited to their needs, and make room for new experiences which are pupil initiated, we may answer affirmatively. The distinction made above between a large inclusive source curriculum and a present working curriculum applies here. The source material is the same for all schools although changing from year to year; the working curriculum is different for each school or class and also changes from year to year.

Our church schools are more free to take the project view of the curriculum than are the public schools and other agencies for character-building. This is especially true at the present time. The new move-

ments for week-day and vacation schools, the multiplicity of agencies competing with each other, and the new emphasis upon educational methods in religious teaching are all conducive to the new viewpoint. Many of our best teachers in week-day schools and in Sunday schools are breaking away and making their own courses.

THE FUTURE CURRICULUM OF RELIGIOUS EDUCATION

The outlook for the principles advocated in this chapter is encouraging. There are a number of indications that church-school leaders are awaking to the situation. Among these are such as the following.

1. The builders of curricula are getting together to study co-operatively and to plan in the directions we have pointed out. The conference of agencies working with boys and girls from twelve to seventeen years of age at Forest Hills is an indication of a new spirit and a hopeful outlook. A copy of the findings of this conference is given in the Appendix.[1]

2. There is a growing feeling that the experiences and curricula of each agency should be at the service of all. It should be possible for any local church to select any portion of any existing curriculum in the endeavor to build a program of Christian training adapted to its type of community. With all these courses and programs available to any church, it is evident that we have a rich reference library which is constantly growing in size. It has been suggested that there be made a codification of this source material

[1] Section III.

issued in the form of a worker's manual to help leaders in local churches.

3. From several quarters there are being issued new courses which utilize project principles to a greater or less degree.[1] They are designed to provide a series of activities on the Christian level to insure a more complete experience, instead of being mere collections of text material to be digested. They take the form of suggestive guidebooks, plans, and programs. They leave more room for participation by the pupils and are arranged to stimulate not only thought but action as well. Instead of limiting the pupil's experience to book sources, he is sent to a variety of personal and place sources as described above to find out truth for himself through first-hand acquaintance. Directions are given as to where and how source material may be found. The problems are more nearly those of the everyday life of the pupils.

4. In the coming curriculum of Christian education the teacher is to be recognized as the important factor. What the teacher causes to happen is to be viewed as more significant than what is printed in a textbook. More prominent place is to be given to guidance for the teacher in the leading of pupils in needed experiences.

[1] Three excellent examples of such courses are: H. B. Hunting, "Week Day Program of Religious Training for Juniors," *Pilgrim Elementary Teacher*, November and December, 1922, January, February, and March, 1923; J. L. Lobingier, *World-Friendship through the Church School* (The University of Chicago Press); J. E. Perkins, *At School with the Great Teacher* (Pilgrim Press) (see Descriptions Nos. 7 and 10, pp. 194 and 199, Part II).

Because of the increasing responsibility thus placed upon the teacher, less reliance will be placed on texts in the hands of the pupils. Teaching is to become more and more a fine art. Further consideration of this place of the teacher is left for a later chapter.

SUGGESTIONS FOR FURTHER STUDY

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"Christian Education for Growing Experience," No. 5, February, 1921, pp. 206–9.

Findings of the Forest Hills Conference on Correlation of Programs, quoted in Part III, Appendix, Section III, of this volume, and in the *Church School*, for October, 1923. The issues of this magazine for October and November, 1923, contain in addition other papers read at the Conference.

CHAPTER IX

USING THE TECHNIQUES OF TEACHING

In chapter iv the question was raised but left unanswered as to whether teaching in accordance with the project principle supplanted the use of those techniques of teaching with which we have been familiar as church-school workers. It is proposed in the present chapter to suggest the extent and manner of use of a number of these specialized aspects of the art of teaching. Following this there will be a discussion of the implications of the project concept for teaching techniques as a whole.

USE OF PRESENT TECHNIQUES

One might view the art of the teacher as finding expression in the various types of lessons, or recitations. We would then consider the technique of teaching an inductive or deductive lesson, a drill lesson, and so on. But with some exceptions lessons in character-building as we have defined it do not easily fall into formal classification. Who can locate the *recitation* when a Christian boy is developing more and more responsibility, more and more of the spirit of co-operation, or is learning to sacrifice? To be sure there will be types of activities and meetings, in one or more of which some meaningful change is observed to take place. The group will now plan and discuss, now hold a devotional service, now go on a camping expedition, now remedy a

needy situation, and so on. But this is quite different from type lessons.

Likewise one might be led to think of techniques as the several steps in a lesson, as preparation, presentation, and the rest. How these formal divisions of method have given place to less formal stages in the project-experience we have discussed in an earlier chapter. In a more restricted sense, however, we take the term techniques to mean those specialized activities of the teacher which have been used more or less in all steps of the teaching of a lesson, such as story-telling, questioning, lecturing, the use of illustrative material, drill and memorization, and examining. Each of these will be examined as to its place in project-teaching in religious education.

Story-telling.—This art of teaching has been the predominant method in the case of younger children. With the advent of children's sermons there has been a tendency to place great reliance upon it as a means of reaching adolescents. Valuable as it is, the project approach, in stressing actual experience, will use the story only as such complete experience is unattainable or impracticable. This means more contact with real life and less with imaginary life. Because the story depends for its value upon imagination its worth as a means of bringing experience to adolescents is less than in the case of younger children. Many of the stories told to older children are flat, untrue to life, and dependent upon unreal analogies. The scope of the use of this art may be narrowed, but its value in a more limited sphere will doubtless be increased. Good story-telling

is needed to launch projects, to bring help in their planning and execution, and in the final stage of criticism and evaluation. The leader who can tell stories well finds an excellent opportunity in services of worship, around the camp fire, or at the social gatherings of his class, as well as during the discussion meetings. At these times the teaching values of story-telling are as important according to the project principle as during formal lesson periods. Provided only that real stories, true to life and upholding the Christian ideal, are selected and well told, they may make a real contribution to project-teaching. The leader should be ready to tell a good story whenever the occasion arises and to encourage his pupils to do likewise.

Questioning.—In general this technique is given a larger field in project-teaching than it has at present. Since questioning is necessary to a good discussion, and this is so vital an aspect of teaching according to the project concept, the teacher will need skill here as never before. Pupils are to be set thinking and acting; there is scarcely a better way to accomplish this than by asking well-thought questions. At every stage of a project the development of purposeful participation and guidance according to highly educative standards require constant questioning. All types and kinds of questions are usable, but a large proportion of them should be thought-provoking and lead to the asking of further questions by the pupils of the teacher and of each other. One test of good questioning in project-teaching is the extent to which the leader's questions keep before the pupils unsolved problems and unexecuted

projects and still arouse a spirit of wholehearted purposefulness to go forward. In whatever manner of project the class is engaged the leader will find an opportunity to use the art of questioning. When a doubtful practice is discovered on the athletic field, when outdoor life suggests the presence of the God of nature, when social and political issues needing Christian interpretation arise, or when the pupil faces critical personal problems, the teacher must be able to question well. It is not enough to be able to ask information-seeking questions about the material in a text on Sunday morning; the field of character-development is too large. When guided by the project goal, questioning assumes an important rôle as a leadership technique.

Lecturing.—Giving information to pupils in the form of lectures is restricted in sphere under the project principle. Although even its advocates have tended to confine its use to young people and adults, even here it will take a relatively smaller place as a method of character-building. The educative value of information for pupils is dependent upon their purposing to search for it; much that is now given by the teacher will be acquired by the pupils themselves in other ways. Because telling is not teaching, and because the passive listening to a lecture short-cuts the complete psychological act, this technique of teaching is less and less being relied upon as a sole method of changing the characters of individuals. There will still remain many occasions and opportunities for the group leader to contribute information needed by the class to carry on its project. This information will be given

by others as well as the teacher, and the members of the class in their reports to the group will from one standpoint be lecturing. The formal lecturing that has characterized so much of our teaching will be broken up if we follow the project approach. From another viewpoint the material now given in lecture form will have greater value provided the members seek it. Lecturers will be invited to speak upon subjects for which they have special fitness, not merely to provide a series of interesting meetings, but to help in the successful execution of some Christian enterprise. The range of material given through the medium of lecture and the occasion of such lectures will have wider scope. Classes will hold midweek meetings, because one meeting a week will not be enough to accomplish their purpose. Young people will gladly listen to speakers telling them about success in their vocation or giving the essential facts of sex; the pastor's sermon will be eagerly awaited if he seeks to shed light upon the ways and means of making the church a constructive force in the community and the world; every political, scientific, and technical question discussed will give information of value if approached from the project viewpoint. The main difficulty has not been so much with the material of the lecture as that this has been made the sole way of developing character and that the method of cramming the facts into pupils has been employed. The project idea will remedy these two defects. The teacher will, therefore, be expected to be filled with lecture material or to provide others who are, and to give it forth wisely when the need arises.

Use of illustrative material.—Project-teaching will certainly not make less use of this method; it is likely to utilize it more. At present most illustrations are pictures of Bible scenes and models of houses, furniture, tools, and the like used by the ancient Hebrews. Recently the scope has increased to include similar material from mission fields. It is true to the project idea that this increase of scope should continue. More types of illustration taken from wider sources will be used. These will not be limited to clarifying biblical experiences, but a wide range of extra-biblical sources will be included. Pictures of Christianity at work in slums, in factories, and in rural districts, at home and abroad, will bring nearer the experiences of others. The moving-picture and the stereopticon slide as well as the picture in print are suggestive of new means now being employed. Detailed programs of work, reports, and building plans of churches taking advanced steps in world-Christianization are but typical of a wider use of illustration. The world of life where the church is at work, or might well be, should be set forth objectively, as far as possible, to enrich the experience of groups engaged in Christian projects. Where it is feasible the illustration will be the real situation and the class will visit in a body or send a committee to obtain first-hand understanding of the needs or the progress being made.

Project-teaching suggests a new purpose for the use of illustration. It is not enough to make clear an idea, to review it in an objective way; the illustration is for the sake of action, to make the execution of the enter-

prise more effective. It thus has real utilitarian as well as symbolic value. Pageants and dramatic performances as means of making vivid an idea must be more than reviews of stories; they should be the means of leading those who see them to carry forward definite programs of Christian service if planned by leaders in accordance with the project principle.

Nor will the teacher be the only user of illustrative material. The pupils as well, as we have seen in the case of other techniques, will search out and bring to meetings of the group that which will clarify and extend the experience of all of the members. This material co-operatively provided will not be used at a fixed stage with the idea of making a kind of application, but at any point where experience needs enlarging or strengthening.

Drill (including memory work).—It has been stated previously that project-teaching allows for drill. A group carrying out Christian projects soon discovers the necessity of being familiar with certain tools such as ability to locate frequently used sources of material as the books of the Bible, memory of important quotations, historical and biographical facts. The matter of drill in some of these obvious essentials has been focal in the mind of most church-school teachers and a problem of great concern. If we approach the difficulty from the viewpoint of the project principle we find that it offers the most natural and most effective method of motivating drill. When a group undertakes to lead the department or church in a well-planned service of worship, for example, many things of great value will be drilled upon and committed to memory for the purpose of making

the whole project a success. In this case the pupils choose to drill themselves. Instances are numerous.[1] Such motivation is far superior to artificial stimulation through rewards, un-Christian rivalry, and parental compulsion. When the material drilled upon is viewed as a valuable and necessary part of the satisfactory completion of a worth-while project its pleasant association with other portions of the enterprise makes for permanent retention. Derived or forced interest and attention, such as is usually employed in the drill process, guarantees no lasting memory and gives the impression to the child that it is distasteful, for otherwise the teacher would not have had to offer a reward.

Drill approached from the project angle will include as much and possibly more of the Bible material than we now ask for. It is probable that when we secure self-motivated drill and memorization by the pupil and he sees the value of such experience, he will gladly appropriate for himself without artificial stimulation much more of this great tool material in the adolescent years. We have by past methods developed during childhood an inner distaste which is revealed in the awakening independence of youth. Nor will we limit such types of drill to the biblical sources. The great hymns, the sacred literature of the past and present, the creeds of the Christian idealists of ancient and modern times, the essential facts of Christian biography and history—all these and much more will be within the scope of pupil-chosen drill. Whole courses, even such as we now plan so carefully, will be entered upon

[1] See Description No. 20, Part II, p. 219.

and be carried forward when the teacher and class once acquire the project viewpoint.[1]

This perfecting of the essential tools of successful Christian living will extend, of course, beyond the realm of ideas and facts into that of life-habits. When the maturing child and youth grasps the concept of self-direction and personal responsibility therefor, he will take it upon himself to improve his various modes of living. Discovering through the help of sympathetic and wise leaders that he has certain ways of acting that defeat life, he will undertake to make new habits more in accordance with the Christian ideal. Is it not reasonable to expect that a boy or girl in Christian surroundings will be as eager to improve in the spirit of self-denial or team play as in tennis or sled-making? The extra-church agencies referred to in chapter viii are actually helping boys and girls in self-examination and life-program building.

Examination.—Up until recently the function of examination in the art of teaching has been thought of as discovering the amount of information possessed by the pupil. Now the tendency is to test him for his capacity to apply information to life and to think. It is comparatively easy to test for information, but the newer functions of an examination demand more care and have led to the invention of numerous tests. We are developing tests for native intelligence, for growth in ideas, for determining motives, for conduct itself. It is in tests of conduct that Christian education is most

[1] See Descriptions Nos. 18 and 35, Part II, pp. 215 and 253, for illustrations.

interested, since it aims to develop a way of living. The project concept gives an important place to the art of testing and particularly to the testing of growth in the good way of life. As we have shown in the discussion of the procedure for carrying out a project, a vital element in every project is the final step of judgment or evaluation of what has been accomplished. It is to be noted in the light of statements in other portions of this volume that the emphasis should be placed in such measurement not upon the individual in terms of self-centered growth, but upon the individual's ability to accomplish worth-while enterprises for the good of the world. Jesus' evaluation of his own growth was never, "How good have *I become?*" but rather, "Am I able *to do* my Father's will?"

The project idea stresses, then, examination by the pupil himself with the help of his leader. It likewise stresses not merely the testing for ideas about Christianity, but conduct in group meetings and outside of class. The method of examination for growth in Christian character is suggested by the tests used by the Y.M.C.A. and similar agencies and by the type of examination employed by the Union School of Religion.[1] Provided we enlarge our idea of what an examination for growth in Christian character involves, we will find examining given its due share of attention under the project principle.

USE OF TECHNIQUES IN GENERAL

Now that we have seen how a number of the more familiar techniques of the art of teaching are utilized

[1] Described in *Religious Education*, X (August, 1915), 388–91.

under this new concept, we may make a general summary and evaluation of its application to the use of techniques in general. The following statements bring together some of the things discussed above.

1. The project principle does not do away with the use of present techniques. It rather requires the more effective and skilled use of all of them. In some cases this means a more limited use in the class period but the total use is even greater, for larger opportunity is given for extra-class use. It is not the purpose of this chapter or volume to point out details of good technique, for we assume that teachers in Christian schools will be sufficiently interested to perfect themselves in the arts of questioning, story-telling, and the like. Let no teacher seek the consolation that project-teaching excuses him from developing skill in these arts. It is no substitute for them; his ability from the project viewpoint is in proportion as he uses them wisely and well. It is rather a new way of using them for which the project idea calls.

2. The scope of techniques is greatly widened under the project concept. We can say either that many more techniques will be used or that existing techniques will be used in new ways in wider spheres. It amounts to the same thing. The art of leading a worship service, the arts of pageantry and dramatics, the art of leading children in Christian play and recreation, the art of directing study and observation, and the various skills necessary in making a multitude of things with the hands are all added to the older techniques. In our larger schools this means specialization of function, just as it has in all the walks of life.

3. The art of actual habit-formation in accordance with Christian ideals must find a central place, if we are to do project-teaching. A far larger emphasis upon this technique must be given by the teacher. If we are eager to have pupils become more reverent, grateful, or loyal in certain situations, we must go the whole way in making the desired response permanent. It is not enough to talk about it, to have pupils repeat axioms or verses; the lesson must be complete. This is not the place to discuss method, except to say that the project principle in religious education is insistent upon the law of complete learning.

4. All the techniques of good teaching in religious education are to be ready for immediate use when needed in the carrying forward of a project. That is, they are not used in formal steps, as we have so often pointed out. Projects are so varied, so complex, so overlap one upon the other, that to direct a teacher always to begin with a story, then ask questions, then lecture, then make application, then test, and so on, is out of the question.

5. In the co-operative enterprises of Kingdom-building the various techniques are used by the pupils as well as by the teacher. They ask questions, they tell stories, they measure their own progress. This very fact suggests the necessity for added skill on the part of the teacher, for pupils develop rapidly in some of these arts.[1]

[1] Reports from churches having week-day schools under professional leadership using more advanced methods indicate that the pupils when in their Sunday-school class outdistance their teacher.

6. The use of techniques in accordance with the project principle makes the place of the teacher exceedingly important. All we have said regarding the wider use of techniques, the wide range from which source material is drawn, the democratic self-activity of the pupils, and the informality of the use of methods, points to the necessity of resourcefulness on the part of the teacher. The rôle of the teacher in project-teaching we shall leave for the next chapter.

SUGGESTIONS FOR FURTHER STUDY

Articles dealing with the efficient use of the several techniques are too numerous for listing. Their use in connection with project-teaching is discussed in the following:

Hosic, J. F. Articles in the *Journal of Educational Method*, Vol. II.

"The Rôle of the Teacher in the Project Method. I," No. 4, December, 1922, pp. 156–59.

"The Rôle of the Teacher in the Project Method. II," No. 5, January, 1923, pp. 204–7.

"The Rôle of the Teacher in the Project Method. III," No. 6, February, 1923, pp. 249–52.

"Types of Projects and Their Technique," No. 7, March, 1923, pp. 288–93.

CHAPTER X

THE PLACE OF THE TEACHER

Every phase of our discussion thus far has brought us to see the responsibility placed upon the teacher in project-teaching. Neither an elaborate course of study, even though it be planned along the most advanced lines, nor a multitude of devices or skills helpful in themselves can be a substitute for resourceful leadership. Every recent advance made in educational theory has insisted upon a larger place for the teacher; the project principle asks the largest possible place. What the leader does is the outstanding factor in the learning process. The project principle is not a cure-all which relieves the teacher of burdens without demanding a price. It does suggest an approach, however, which will meet the difficulties, if the teacher makes right use of it. It is quite possible that thoughtful leaders, even though possessed of less skill in certain techniques, may accomplish far more than at present if they will venture forth, for the viewpoint is a large factor in success.

QUALIFICATIONS FOR GOOD TEACHING

If one is to do this kind of teaching successfully there are certain qualifications which should be kept in mind. We may group these under three heads.

1. *A rich Christian experience.*—It goes without saying that one who is expected to lead others in living Jesus' way of life should have a deep personal experience of that way. There is a grave danger that religious education at the present time may lack the depth and intensity of personal experience. The tendency to think of it as instruction with emphasis largely upon intellectual elements leaves it without that feeling element which gives it conviction and driving-power. If there is one point at which the project principle in religious education is true to the age-old core of religion, it is here. Christian education must result in a through-and-through experience. Instruction, knowledge of words, facts, and ideas is merely surface education, if given apart from the significant experiences demanded by the project concept. It is this possession of a life shot through-and-through with Christian ideas, attitudes, and ways of action that should characterize the good teacher.

This experience should not only be deep, but broad. The teacher must have a world-view of life. Scholarship, coupled with a wide acquaintanceship at first hand with the forces of life, gives one a rich supply from which to draw as occasion demands. Not all who go to schools obtain this abundance of experience; there are many who know life, whose book learning has been limited.

Where it is possible teachers should specialize in some field of experience. There ought to be some portion of the great storehouse of experience with which they are very familiar. If a teacher has had

experiences with pupils of a certain age or sex and knows them better than others, let him continue to be responsible for these. If he has gone deeper into certain problems of life than into others, let him use his experience when such problems arise. It is here that wise class leaders will call in the lawyers, doctors, city officials, college students, and others as associate teachers and use their specialized experience. Without becoming narrow let every teacher study a few problems well so that his experience may be at the service of the whole church.

2. *The possession and exercise of certain qualities of leadership.*—One could make a long list of leadership qualities. But among others there are four which characterize a good project-teacher. He must have imagination. The ability to see far ahead a goal of character and at the same time to hold clearly in mind the intervening steps, to see the possibilities and educational significance of every experience, to plan projects, to be constantly reconstructing means and methods in the light of aims and past experience, to live in a world of life that can be made Christian if one will dream and bring his dream to pass—these capacities require fertile imagination. He must have the child's viewpoint. We have taken an entire chapter to indicate ways by which teachers can discover their pupils' interests. We must keep in mind that the child's viewpoint cannot be acquired alone by reading books but by living with children and at the same time bearing in mind what we would have them be. The successful teacher is that one who can democratically

and sympathetically hold fellowship with his group without forfeiting his place as leader. He must have good judgment. The ability to compare and choose between values, to know the right thing to do, to be tactful, to avoid narrowness and arbitrariness, to decide issues on the basis of sound reasoning—these are qualities of the good teacher. He must possess humility. In project-teaching there is a great temptation to have one's own way. But one must practice restraint; he must not put himself in the way of the picture. When loyalty is to the person rather than to the cause or enterprise which he is leading, values fade away. He may make plans, but must be ready to revise them, for he is working primarily to develop lives, not to create a logically ordered course or program. It is better that pupils should gain enriched experience than that the leader's plan should be carried out as he first saw it. All this takes the spirit of self-negation. "The teacher's success—if we believe in democracy—will consist in gradually eliminating himself or herself from the success of the procedure."[1]

3. *The knowledge and application of the laws of learning.*—We shall not enlarge upon this qualification. The teacher must keep before him the fact, however, that his task is the inclusive one of building character. Any intermediate goal which overshadows this will result in faulty teaching. For more detailed discussion of these laws and their psychological basis, the student is referred to recent works on educational psychology. The project principle of teaching finds its support in

[1] W. H. Kilpatrick, *The Project Method*, p. 13.

these laws and its advocates believe it makes the most complete application of them.[1]

THE TEACHER'S VARIED RÔLE

The teacher who uses the project principle plays many parts. The church-school teacher, whose goal of character-formation implies the handling of so many varied situations, has even a more varied rôle than the teacher who is teaching specific skills for vocational efficiency. There are a number of factors which make for this widespread variety of offices which are required of a successful church-school teacher. Just what the teacher does will depend upon the following:

1. *The religious development of the child or group.*—This in turn is affected by a number of other conditions such as his age, his natural interests and traits, his past experience, particularly that of the immediate past, his personal and physical environment in family, play, and school groups, the world- and community experiences of the time, and the type and size of the church with which he is connected. It is hoped that the exchange of project experiences will help teachers to know what to do with various combinations of these factors in their particular situations. It is quite likely if we follow the project concept that the grading and classifying of pupils in the future will be upon a basis of interests and fitness to have certain experiences, rather than upon age or even ability to study books.

[1] One of the most carefully worked out and concise statements of these laws as utilized under the project principle is found in Kilpatrick's *The Project Method*, pp. 7–16.

2. *The goals which the teacher has in mind.*—Every teacher will have at least two goals, one the ultimate very vividly discerned, and the other more specific and immediately attainable. The great fault of many teachers is that the goal set is vague and indefinite. The compelling consciousness of the kind of character their pupils should ultimately have is too frequently lacking. They are also prone to forget that this ultimate goal cannot be reached in a day or a year. The great aim should find expression in lesser aims covering shorter periods of time. Even a single experience may be planned which makes a very definite and appreciable contribution to Christian character. The little crippled boy who played his cornet at a morning church service because his superintendent saw possibilities in him confided to her afterward his new attitude toward the church. In choosing his rôle the teacher will ask himself just what he is seeking to do both ultimately and in the present situation.

3. *The type of project planned.*—We have said that projects are without limit as to variety. To suggest the different parts which the project teacher is called upon to play, it is necessary only to point out in projects the form of activity which may be predominant. Sometimes the skill required is that of leading an intelligent discussion of some intellectual problem. At others the leader is expected to provide for the development of certain attitudes through the medium of a worship service. At still other times the skill required is that of taking the lead in social life, or in performing some act of Christian service. But the projects most

frequently utilized and possessing the greatest values will be those which make room for the unified expression of all sides of life. Hence the changing rôle even in a single project.

4. *The stage which the project has reached.*—We have seen the steps taken by the teacher in carrying out a project and the various techniques used. The part played is determined by the procedure needed. In general the teacher disappears from the center of the stage as progress is made. This does not mean that he is less active. He finds more activities to guide, more problems to solve, and the greater necessity of keeping the objectives clearly before the group. His method will have less of forcing and the pupils will contribute more. The relations will become more democratic throughout the group.

5. *The immediate situation in which he finds himself.*—Since the secret of real project-teaching is the handling of situations as they arise, the use of everyday experience, and the independence of mechanical formulas, the teacher must be ready to meet any new circumstance and turn it to account. Hence the emphasis is not alone upon the preparation of limited lessons, but upon the preparation for leadership of growing life. It is this significant capacity to be resourceful which characterizes the successful project-teacher.

This variability of the part played by a teacher using the project principle is exemplified by the following list of titles which might be applied to him in his relation to his pupils. He is a director of activity;

an elected leader in a social project; a democratic group member of more experience; a consulting expert; a pilot who steers the discussion; a coach who knows the rules of the game; a guide who knows the lay of the land; an older friend who offers friendly counsel; a representative of mature society with veto power.[1] Hosic in writing on this point says:

> The teacher . . . . is leader, chairman, chief interlocutor, coach, umpire, taskmaster, authority, judge, adviser, sympathetic listener, chief performer, examiner, guide, or friend as occasion may require. Which will be appropriate can only partly be foreseen. The circumstances must determine, the state in which the pupils are, the stage which their enterprise has reached. Certainly a prearranged pattern by which to conduct the recitation will seldom be found to fit. This is no task for the mechanical mind or the blind follower of routine. It calls for adaptability. The project teacher must be versatile. She must play the game as the circumstances demand. She will anticipate but will not arbitrarily determine what the next move of the pupils will be. Above all she will expect each class, each pupil, and each lesson to be different.[2]

ACQUIRING THE PROJECT VIEWPOINT

It should be evident from the foregoing that project-teaching requires of the teacher a new approach rather than a new kind of technique. Lest we seem to have discouraged teachers by setting so high a standard of

[1] Taken from the author's *Teaching Adolescents in the Church School*, pp. 159–60.

[2] "The Rôle of the Teacher in the Project Method," *Journal of Educational Method*, II (December, 1922), 159.

resourcefulness, let it be said here that the project viewpoint can be acquired, and that, too, by any teacher worthy of the calling of leading boys and girls in the way of the Christian life. Even though he or she may have had but limited opportunity to develop the techniques which have been mentioned, the efficacy of these special arts can be greatly increased if they are used from the project viewpoint. It is as easy to train leaders to this approach as to continue along present lines.

Plans for training teachers now used make practically no provision for observation, practice work, or a study of local school problems. To be sure directions are given for experiment and observation, but they are not an integral part of the course nor are they required in the granting of diplomas. How many public normal schools train their students by limiting their experience to a study of principles? Because of the abstractness, vagueness, and indifference to local difficulties, calls are coming for a new emphasis in teacher-training which is in the project direction. The following excerpt from the findings of a denominational workers' conference is an example.

This [a better method of teaching and a more effective use of materials] means a new kind of teacher training for which suitable courses must be prepared with greater emphasis upon observation and the experience of teaching. These courses should begin, not with abstract principles, but with the specific tasks of the church school. The teacher training class should be organized for the practical discussion of actual experiences of children in its own school, and of its own immediate problems in worship, class organization and management, parental co-operation and others of

like nature. The discussion of such problems at a series of teachers' and officers' conferences in any school will produce immediate results of great value.[1]

Why should we not prepare courses in psychology for church-school workers in which psychological principles grow out of observation such as we have suggested in chapter vii? Why not conduct a course in church-school organization and administration as did one wise leader in a community training school? When, at the opening session, he was asked by his pupils for the name of the text, he said: "Your text will be your own school." And it was, for he began with their own problems, and by drawing upon his experiences and those of others in reference books to which he directed them, they were enabled to make great improvement in their own situations. Why not train teachers in the art of leadership by preparing suggestive and easily adaptable guidebooks to help them solve their own teaching problems? By beginning with the actual difficulties which they face in leading groups and bringing to bear the experiences of others made available through personal observation, or reference report, they would be solving their own problems and as a valuable by-product be developing skill in teaching.[2]

In the acquisition of the project viewpoint church-school workers should not overlook the possibilities in

[1] "Religious Education Objectives—Findings of the Congregational Secretaries," *Congregationalist*, February 22, 1923.

[2] See the Preface, Introduction, and general plan of *Teaching Adolescents in the Church School*, by the author, as an endeavor to put the foregoing suggestion into concrete form.

the teachers' and officers' conference, to which reference is made in the excerpt above. Much more could be made of this meeting than we think. Its inefficiency has been due largely to the way it has been conducted. Were the workers seriously to undertake a solution of their difficulties in the manner just suggested it would prove one of the best forms of teacher-training. How leaders may be helped who desire further suggestions as to how project-teaching can be initiated in their classes and schools is the theme of the final chapter.

SUGGESTIONS FOR FURTHER STUDY

Almost any teacher-training text emphasizes the place and qualifications of the teacher in religious education. For a further understanding of the theme of this chapter see:

Coe, George A. *A Social Theory of Religious Education* ("Teacher" in index). Scribners.

———. *Law and Freedom in the School*, chap. iv. The University of Chicago Press.

Hosic, J. M. Articles listed at the close of chapter ix, "Suggestions for Further Study."

Kilpatrick, W. H. *The Project Method*, pp. 7–16. Teachers College.

CHAPTER XI

THE PROJECT PRINCIPLE AND CHURCH-SCHOOL ORGANIZATION

The purpose of the church school, as we have seen, is to provide educative experience on the Christian level. In order to do so we must have groups of pupils, leaders, programs of desirable experiences, certain material facilities, and arrangements of time and place. The proper selection, interrelation, and use of all these factors we call organization.

The student of this volume is quite aware by this time that the adoption of the project principle can scarcely leave our present plans and methods of church-school organization entirely unaffected. In this chapter we shall endeavor to show what changes in viewpoint and procedure are wrought by its application. The best means of discovering the significance of the project concept for the organization of a church school is to evaluate that organization in the light of the four tests we have previously laid down as criteria of the process of Christian education.

TESTS OF EFFECTIVE ORGANIZATION

1. *Does the fact that the experience to be provided should be entered into by the pupil with the Christian purpose determine the methods of organization?*—Does

our present scheme of school, departmental, and class organization do this? Although there are indications of improvement, on the whole we believe it does not. As illustrations we select three aspects of organization, the grading of members, promotion, and entrance into church membership. The pupil is asked to become a member of a school, not with the argument that he can jointly with others find opportunity to express his purpose of loving, but with the appeal to a sense of duty, denominational loyalty, or social standing. These may not be bad, but they should be secondary. He is placed in a department or class not on the basis of interest in or capacity for the particular task which that group is undertaking. He is told that since he is so old or belongs to a certain grade in the public school he must join the pupils of his own age or those of equal scholastic attainments. Undoubtedly this is a fair method of classification and more necessary in the case of younger children, but not a final basis. We are well aware that the marks of a Christian are not the years he has lived, nor yet the brilliancy of his knowledge nor the keenness of his skill.

The existing basis of promotion follows essentially the same lines. Age and public-school progress, plus in some cases the ability to memorize Bible verses, are the requirements in schools which set any standards. Being taken into the church, which formerly was conditioned upon an emotional experience or understanding of the creed, has come to mean less and less because of the weakening of even these requirements. The chief desire seems to be to get members, and the seriousness

of the step becomes less and less emphasized as children are joining at a more tender age than ever.[1]

If we were to accept the project principle, these and other aspects of organization would be modified. We would not propose that all present methods be abandoned. If the interest in Christian projects should be made the basis of membership in a class, several changes would follow. The range of pupils' ages might be greater.[2] What a consolation to small schools! The number of pupils would vary more widely than present standards suggest. Length of class membership would be less dependent upon a fixed time schedule and more upon the time it took to complete a definite enterprise. For practical purposes the present school year might be divided into periods of six or twelve weeks each, and new groups formed or new members taken into classes at the end of each period. This arrangement would break into our sharp divisions of yearly grades and possibly cut across our department lines.

[1] See W. S. Athearn, *The Indiana Survey of Religious Education*, I, 371–78. Doran.

[2] One director had in her school a number of girls from the public high school, which was so conducted that there was little association of girls taking one year's work with those taking another. Accordingly she devised plans for several projects and allowed the girls to choose which group they would like to work with in the church school during the year. This was worth while, not only because the girls were allowed a choice so that they might enter more wholeheartedly into the class activities, but it gave the girls the much-needed association, older with younger, and vice versa. The next year new groupings took place and more fellowships were made in working together at interesting projects.

It would consequently make difficult the awarding of banners by superintendents and certificates and seals by overhead agencies, but projects are their own incentive. It would do away also with uniformity of organization between schools and thus give each school, small as well as large, an opportunity to be judged by what its pupils accomplished rather than by the secondary considerations of mechanical grouping.

Promotion and entrance into church membership would likely be fused into one. Every young person would be an "attaining" or achieving member from birth. His privileges and responsibilities would be dependent upon the way in which he used previous privileges and undertook earlier responsibilities. Both old and young would constitute a church family all attaining and all serving. There might be several stages or degrees of membership into which maturing members were voted upon the basis of achievement, although the spirit of love and humility would unite all endeavorers. The project principle, emphasizing sincerity of purpose, goes straight to the heart of gradation of church (church-school) membership.

2. *Does the necessity for an experience that is educationally complete affect the school organization?*—What is the response of our present organization to this demand? We note deficiencies of two kinds. A large number of schools provide only for an experience of acquiring information. The only meetings are for this purpose; the building and equipment provided are planned with this as the predominant factor. We need not repeat the discussion of the weakness of this

from the standpoint of educative experience. On the other hand, an increasingly large number of schools are becoming interested in the other aspects which tend toward completeness of learning. There is much more emphasis upon the place of worship in the church school. Recreation is now being provided as a portion of the child's experience. Doing things and making things are also finding a place. But the great defect in all these more recent aspects of church-school life is their unrelatedness to a central purpose. There are many other defects but most of them grow from the lack of unity and correlation. Worship is valuable; therefore it is provided, but planned and led by adults with little reference to the present problems of children. Children will play; therefore the church is tempted to capitalize the play tendency in order to get children interested in what the leaders too often think is the far more important work, the "lesson." Handwork is provided to illustrate the theme of the lesson under the mistaken idea that clearness of understanding is a guaranty of action. Things done are too often undertaken at the behest of an overhead missionary or temperance society to get something done, but with little reference to the educative effect upon the child. None of these more recent additions to church-school organization are bad in themselves. It is the fact of their lack of relation which renders them less useful from the standpoint of Christian education.

Under the project principle these experiences will become unified, because groups purposing and carrying forward purposes will find them all necessary. Such

groups would find plenty of themes for worship programs and see the need for talking over their projects with the Father in prayer and song. The same groups would see the need of the re-creation which comes from play and which fits them far more effectually for Christian service. Service activities would be spontaneous and for their own sake, not for artificial expression of an idea or to please the leaders higher up. All such activities would be the organized programs of one group and find their unity in the total program of school, department, or class.

Projects thus require of school organization meetings for a variety of purposes, such as for planning and discussion (instruction), for strengthening of heart and body (worship and recreation), and for execution (service).[1] Present available periods on Sunday or week-day would be used as occasion demanded.[2] There would be an endless variety of extra meetings to do the things necessary to completion of the enterprise of good will. All this would mean new types of building and equipment. Every school should have one or more rooms set apart for worship only.[3] There

[1] Not an arbitrary division of work, for all aspects might find a place in one meeting.

[2] It is thus seen that project-teaching and organization offers an eagerly sought answer to the problem of correlating week-day and vacation school activities with those of Sunday. For an illustration of this correlation see article by Dorothy D. Barbour, "The Case against Standardization," *Religious Education*, XVIII (June, 1923), 210.

[3] See H. F. Cope, *Organizing the Church School*, pp. 147–48.

would also be rooms for recreation and rooms of a workshop nature, although by co-operation with other agencies of religious education including the home, recreation and constructive activities could be handled outside the church building.

Because of this demand for complete experience in living and learning as a Christian, many church-school leaders are facing a real problem. They are asking, "Which is more educational, the 'lessons' or the service program?" To them we must say that both are needed, but they must become one experience. The method of so fusing them is found in the project principle.

3. *Is the method of organization dependent upon the fact that the growing Christian's experience must be true to life?*—What do our organized classes do that is like the real work of an active and forward-looking church? There is at present a great insistence upon class and departmental organization, and thousands of organized classes are being granted charters to hang on classroom walls. But if the activities of the group are limited to electing their officers, reporting them to headquarters, and felicitating themselves upon the size of the overhead organization to which they belong, then they may as well disband. On the other hand, when a group do something practical and worth while, then their form of organization is educative. The group, then, will first find something to do and will next organize in order to do it well. No new kind of name, scheme of officers, badge, motto, dress, or ritual can ever take the place of a simple, home-made organization

found necessary because a group of youthful Christians see something real to do and develop an organization to do it. There will, of course, be some few officers more or less permanent, but the number should be reduced to a minimum. Committees especially will be appointed for the period of the task assigned to them and then be dismissed. Do we not train for irresponsibility by having machinery that promises salvation because it has a new brand, but which in reality "creates a maddening maze of wheels that complicate and hinder school work"?[1]

When we apply the project principle and require practical outcomes of pupil activity, we will have real need for organization. Officials will learn responsibility, for they will do real work and render an account to the class. This means more than holding office and going through meaningless business. In other sections of the volume we have suggested the great variety of things to do and the methods of doing them. We should not be surprised, then, to find church-school groups choosing officers and committees with an endless range of tasks. We may have elected or appointed a guide for a hike, a presiding officer and reception committee for a reception to parents, a toastmaster and speakers at a banquet, a chef and assistants to prepare a "feed" for the class or for hungry waifs, a committee to meet with the church officials and discuss the young people's problem, a spokesman and other representatives to see the mayor about law enforcement, and so on, depending upon the nature of the

[1] H. F. Cope, *Organizing the Church School*, p. 194.

project. The outstanding requirement is that the organization effected shall function in doing the same kind of things, though possibly in a less experienced way, which are done by an active Christian church organization.

4. *Is the fact that experience should be shared on a Christian basis recognized in the organization of the school?*—In most schools the more vital and educative experiences are not democratically shared. Almost every phase of church-school life gives us examples. It is a rare occasion when we find scholars represented upon the boards that decide the important problems of local school administration. And who ever heard of scholars being elected to represent the school in the official board of the church or at an interdenominational Sunday-school conference? For the most part the selection of worship themes, the planning of programs, and their execution are in the hands of adults, and the result is far from satisfactory. How frequently the money of the children is voted away at meetings where only adults are present! These same adults also have made the budget. Instead of being allowed to suggest or choose from a number of alternative social-service or missionary enterprises, the pupils are exhorted to uphold the honor of the school and beat the other schools in the district by being loyal to the adult-selected field of need! And in most instances it goes to a general field in which they can find little of personal or specific interest, and about which scant information is given before or after the collection. Their picnics, their ball games, their good times, are planned

and given to them by patronizing elders, for the children ought to be rewarded for attending so faithfully!

The result of this absence of a broad Christian family spirit has too frequently been an antagonistic misunderstanding on the part of those classes or groups who have initiative and complete disinterestedness in the case of less assertive groups. And we sometimes wonder why class loyalty outweighs department or school loyalty! We pay also in the fact that there is an unfortunate barrier between the young and old in the church. We are told that the young people are not as responsible as they should be, but irresponsibility is one of the prices we pay for neglecting to take the young with us in our school councils. We look for leaders, but there are none, for pupils have been trained in experiences of blind acceptance of things as they are. Teachers find it hard to secure the interest of pupils in the work of the class or school. What do lessons mean when the real enterprises of the church are denied to them?

All this would be changed if we should apply the project principle. Every experience provided by the school, such as those above mentioned, would have positive Christian education value, if mutually shared by leaders and pupils. Pupils would then be represented in all the councils of the school and of the church and even in interdenominational councils. They would plan and carry out their own services of worship. They would have a real share in budget-making and appropriation of funds. In the discovery and planning of service as well as in play and recreation their ideas

would be given opportunity for expression. We would find them taking part in the keeping of records, suggesting reference books in the school library, making rules for the use of the gymnasium, recommending new school equipment, having a voice in the allocation of rooms, and in countless other activities of a well-organized church school.

This direction is being taken by a number of schools. Student councils with real powers are being organized. There is need for them to be given a still wider range of powers and responsibilities. It is quite possible that even children in our lower departments might profitably be allowed to exercise more self-government than at present. The organization of the church and of the church school should also be so interrelated that the two are one.

The goal of all our organization is the complete and trustful liberation of our growing Christians from the necessity of imposed adult authority. This outcome is likewise a test to be applied to all specific forms of organization. It is well to begin that gradual process of living and working together as a Christian family as early as possible to insure democratic and whole-hearted co-operation later in the mature life of the church.

BEARING ON SPECIFIC PROBLEMS

In applying the four tests of educative experience to the organization of the church school we have discussed a number of important problems. There are, however, certain other aspects of organization which are affected

by the acceptance of the project principle. These will be treated briefly.

1. *Supervision.*—The superintendent, or other officer made responsible for the supervision of the educational work of the school, will need constantly to evaluate the methods of organization to see that real educative experiences on the Christian level are being provided. He will compare the work being done with that which is needed in the light of the four tests given above. This means fusing the supervision of teaching with the supervision of organization, for they are inseparable if we take the project view. It means also that the task of supervision will include co-ordination and correlation of all the experiences of the child under the central direction of one agency, the church. All other agencies having to do with the Christian education of the younger members must be looked upon as specialized functions of the total church program.

2. *Professional leadership.*—There is little doubt that, if we go in the direction of project-teaching, a professionally trained leadership will be needed. Better methods and specialization of tasks are as necessary in religious education as elsewhere in life. It will necessitate in many cases the payment of such skilled workers. There is reason to believe that when church members and religious education committees see the task as so closely related to the whole life of the church they will welcome such leadership.

3. *Building and equipment.*—Buildings will be planned and divided into rooms on the basis of purpose. We have already suggested the types of rooms required,

and noted the fact that the principle of co-operation instead of competition with other agencies should decide how far to go. We shall probably see fewer rooms, planned for a specialized use and well equipped, used over and over again as an efficient factory or public building is used. The project idea implies such when it emphasizes co-operative sharing of experience and a less rigid time schedule. New types of equipment and supplies will be installed, including more extensive means of illustration, for example, costuming material and moving-picture machines. A reference library will contain material dealing with many phases of life, especially such kinds as are not conveniently obtainable elsewhere. When pupils come to have the purposeful viewpoint they will not only be willing to adjust time schedules and share facilities, but they will eagerly provide new means of carrying forward the great Christian enterprise on the basis of efficiency. This has been frequently shown in schools where pupils have been encouraged to think for themselves.

4. *Finance.*—The introduction of better methods of teaching and organization will require a larger budget. All church-school leaders are agreed that the religious education program has not had adequate financial support. The expenditure of more money, however, is not without returns, when it is done in a school where such methods as we have suggested are prevalent. The pupils, having a share in both raising and spending money, will take the task more seriously. As a consequence they learn to spend economically and to deny themselves to accomplish their purposes. Experience

has proved that where pupils have chosen and carried out missionary projects with freedom, they have given far more to missions than under a plan in which they had no voice. The same is true with reference to the support of local church needs. The temporary increase of money spent for real education in giving means far larger returns within a short time and promises a generation of church members who are trained to give willingly and intelligently.

5. *Records.*—This is not the place to go into detail as to record systems. One general observation will suffice. In the place of the present emphasis upon attendance at school, the records kept will tell the experience of the school and its constituent groups in the building of the Kingdom and in the enlargement of the circle of world-wide Christian friendship which the members are seeking. Whatever account is kept of the individual will have its primary value in that it reveals his share in the total enterprise, what suggestions he made, what part of the work he did, and possibly what the class thought of his contribution. We have indicated that records would be kept in part by the pupils. No doubt such records would be excellent reference material for the guidance of later generations of pupils in carrying forward the tasks of a new day.[1] Many of our present items of information would probably be retained if they served this purpose.

6. *Co-operation of parents and church members.*—In a school where the church work and the training process

[1] An example of such a record is that given in the bulletin of the Union School of Religion for 1920, p. 23.

were fused into one, every older member would be considered an associate teacher to help in the training of the young. There can be no religious education by proxy. Led by those who are especially skilled, every parent and older member would lend assistance as directed in the fellowship-enterprise which educates the young when they are associated in it. The home, the church, and the church school would thus find their co-ordination in their union in one process.

7. *Community co-operation.*—There is no better and more effective way of bringing folk together than a common task. When the emphasis in church and church school is placed upon lifelike projects, other differences fade away. This is the lesson taught by the great campaigns for temperance legislation, for missionary endeavor, and for the present efforts at world-peace. The churches which refuse to join in doing Christian things are few. There are many who refuse to join in creed and ritual. When the task is foremost it is far easier to adjust the means of organization to that end than when no task is in sight. When we have two or more churches in a community standing together for a clean city, denominational differences are forgotten. Think of the ease of unity if church schools were always engaged in learning by doing! New ways and means would arise, products of the past experience of all the co-operators, but revised to meet new issues. The dead weight of static creeds would fall away and restatements of the purpose of Christ would be easy. Community co-operation would come most naturally in organizing to train leaders, to

establish week-day and vacation schools, to hold song festivals and pageants, and to bring to pass all service enterprises to which these other things are means. Many a small community which does not now think it possible to engage a community director would see its way to this important development in its common life.

SUGGESTIONS FOR FURTHER STUDY

Cope, Henry F. *Organizing the Church School*, especially chaps. i–iv, ix, xviii, xix. Doran.

NOTE.—Dr. Cope in his last book has applied, "in practical terms, the social theory of religious education to the working program of a church," and presented "a comprehensive, unified enterprise embracing all that affects the life of childhood and youth." Because it seems that thus far no similar approach to the problem of organization has been made, we suggest no other references.

CHAPTER XII

INTRODUCING PROJECT-TEACHING

It may seem to some that we have held up too high a standard. Readers will say, "That is impossible in our school, the conditions are not favorable." But in any new undertaking there are two rules to be kept in mind. First, aim high, and second, begin where you are. We have set a high standard, but we hold also that project-teaching must make its way slowly. As we implied in the opening chapters the project principle is a relative term. The educative value of a project experience is proportionate to the degree of Christian purposing by the scholar, the psychological completeness of the experience, the usefulness of the product, and the extent to which the experience is shared on the Christian level. From this we see that there are no perfect project teachers, but that all are seeking a more and more effectual application of project principles.

MAKING A BEGINNING

Every teacher, then, must make a beginning. In fact, a great many are beginning, for the term project is popular. But many are missing the mark; some because they follow fads and others because they have not found sufficient guidance. To help these latter and others who have hesitated for lack of direction is the purpose of this volume and especially of this final chapter.

The experimental principle of discovering methods through actual trial and error is basic in project-teaching. The best way to learn to teach in accordance with this new concept is to try. Help from others is often needed, but one cannot depend too much on outside sources. This, too, is a principle of project-teaching. The way to succeed is to test the suggestions of others by making a beginning for one's self.

HOW TO START

For the help of church-school officers and teachers who would like to introduce project-teaching into their school or class the following suggestions are made:

1. *Learn what others are doing.*—The natural and common-sense way of all teaching is, "See—watch me—do it this way." The technique, to be sure, needs improvement, but the principle is sound. Teachers should visit the schools of others to discover better ways of teaching. More and more this method of improving teaching is being adopted by our better church schools. One who is interested in projects should visit and studiously observe teachers who are using this approach.

Personal observation is unfortunately not possible for the great majority of teachers at present. The next best way therefore to learn what others are doing is to read descriptions of their work. Thus far there are very few descriptions of church-school projects in print. We are probably just at the beginning of a period of case study in religious education.[1] Because

[1] See *Religious Education*, April, 1923, pp. 96–133.

of the scarcity of such descriptions the author has planned that Part II of this volume should be given over entirely to accounts of project-teaching which has been done by some of our best teachers.

It is not enough to visit and casually observe or merely read. One should study the entire situation, procedure, and outcomes in evaluating a project. For example, to learn from the experience of others the teacher should ask himself such questions as:

1. What was the nature of the situation in which the project was carried on?
2. How was the project initiated?
3. What things were done? (That is, what steps were taken, what sub-projects carried out in the accomplishment of the major one?)
4. What part did the teacher take in the enterprise?
5. What part did the pupils take? What was their attitude?
6. What were the Christian educational values or outcomes?
7. How did the experience measure up to the four tests for educative experience, Christian purposefulness of pupils, completeness of experience, usableness of product in real life, and a Christian sharing of experience?
8. What is there connected with the project which cannot be applied to my situation?
9. What suggestions are there which might be useful to me?

2. *Seek a favorable opportunity in your situation.*—It would be folly for a school to introduce project-teaching wholesale or for any teacher to start in the face of obviously unsatisfactory conditions. Wait for a favorable time. When some quarter's lessons appear to give little promise of value to one's particular pupils,

when the regular organization is broken up by a vacant period, or in that in-between month of September, one might work in a project. It is better, of course, to have the time when the school is going enthusiastically, but some superintendents are insistent that teachers follow the prescribed course. A more common practice is to carry projects along in addition to the course of study. If this is done, real efforts should be made to relate the two and likewise to correlate the worship experience of the class with the total activity.

The first teaching of this character in a school should be attempted by the most resourceful and skilled teacher. This teacher should have a class that is likely to enter into the project with zeal. Classes differ greatly in this respect. Boys and girls who have done things for themselves are far more responsive than those who are accustomed to have life made easy for them. Some pupils by their experience in the public school, in clubs, and in their homes are used to projecting.

It seems quite unnecessary to ask that the initial attempts at project-teaching be given a fair trial. But there is so much that is new in the concept in spite of its age-old principles that perhaps it is well to guard this point. Having done so, let the method discovered through its application spread to other teachers as they watch the example. One good illustration in a school is better than an attempt of all the teachers to take up the idea without help or preparation.

3. *Plan and carry out a simple project.*—From the suggestions given in chapter v, "Discovering Projects

for Christian Education," select a project which fits the situation. Then proceed to make a plan for its execution. In so doing be sure to have this plan your own. Use the experience of others as far as it is helpful, but use your own originality as well. If project plans and courses made by others are available and well made, use them, but discriminatingly. The general steps and methods for carrying out a project as outlined in chapter vi may give some assistance. But at the beginning be content with a short and simple project, be careful to judge it by the tests of educative experience, and give to its preparation time, thought, and effort.

After you have carried out your plan with the necessary revisions, take time to evaluate your experience as a teacher. Learning from your failures as well as from your successes, go on to another project.

TEMPTATIONS OF THE BEGINNER

It may not be amiss to point out that in the introduction of this new approach to church-school teaching there are several points at which the teacher is most liable to fail.

1. Adequate preparation may be slighted. Plans of organization and execution may be hastily worked up. Even though the teacher does not expect to use all the plan he has thought out, it is well to have a reserve of things to do. Some may fail because of unforeseen events. And it is quite necessary to allow the pupils a choice of several ways of doing a thing. The same is true of source materials for similar reasons. The

various techniques of project-development should be gone over carefully. Above all try to imagine possible points of failure and guard against them. Since there is so much freedom allowed both teacher and pupils in project-teaching, and since plans are but tentative, it is easy to be content with a meager and carelessly prepared plan.

2. The meetings with the class may be unproductive. Time is likely to be wasted either by paying too much attention to one matter or taking too many side trips. The teacher may fail, on the one hand, to get far with the group meeting because he does everything himself for them or, on the other hand, because he insists that the class do everything. There is a happy and common-sense division of effort and contributions, and this division should be carefully sought. To let a few members do all the work and give no chance to others is as much a temptation in project-teaching as elsewhere.

3. Truly educational values may be overlooked. In the desire to cover much ground the leader may slight aspects of the experience which require emphasis. We have said that it is depth and reality of experience rather than many superficial experiences which makes for growth. Mere outward activity which classes are likely to engage in must not be allowed to pass for the activity that is beneath casual observation. Children may be giving a Thanksgiving dinner and be very busy about it, but if they are doing it with an attitude of condescension toward the recipients and some are talking among themselves about the poorer members of

their own class, the project is of doubtful Christian educational value. When the group is faced by the need for drill upon some process which is common to many life-situations, see to it that it is not passed by lightly. Here is the best time and the best way to secure motivation of drill—to make it a project, the successful execution of which is necessary to the happy outcome of the larger enterprise.

The same caution should be observed with reference to the high points or "red-letter" climaxes connected with the project. If there is a worship service or communion service connected with the activity, see that it is not formal or merely for the pious members of the group. In a natural and thoughtful way make the best use of it. There are many unexpected points in any project which lend themselves to effective emphasis. The public appearance of members of the group before their parents or friends offers opportunities to clinch resolutions and strengthen attitudes taken, and begin the formation of a desirable habit. The final step of evaluation should be approached in this manner. The pupils need not be bored, for if they have enjoyed the activity now ending, they will be willing to take time to pass judgment upon it with reference to future use of the lessons acquired. In all group leadership, even when the values are less than hoped for, let the teacher keep before himself the ultimate aim of all his projects.

4. The use of the term project may be overworked. One finds it hard to refrain from labeling his new procedure. Nevertheless there is a real danger that project-teaching may be defeated by its friends.

Since all things new must have names, it is but natural that some term should be used for the principles stressed in this volume. The term project is most applicable.[1] Others may prefer to speak of the kind of educative process we have described by other names, such as the problem method, the learning-by-doing method, motivation, teaching to think, and others. It is not the name which gives it value, but what one means by the name. If the use of other names implies denial of the educational principles involved, then we prefer to insist upon the use of the word project; otherwise it makes little difference.

While the teacher need not be ashamed to speak of his way of teaching as the project principle or method, it is often better to avoid the term in the company of those who are uninitiated. Officers, other teachers, and scholars[2] are likely to take on an attitude of doubt and sometimes hostility. "Discretion is often the better part of valor."

THE CHURCH'S OPPORTUNITY

The church is now awake to the fact that its program of action has failed to square with the needs of society. It realizes that it has been gradually drifting away from the thinking and action demanded by other social institutions. As a consequence the church has lost much of that leadership which it formerly possessed.

[1] W. H. Kilpatrick, *The Project Method*, pp. 3–4.

[2] For light on the scholars' viewpoint read "Student Reactions to the Project Method," by R. W. Hatch in the *Journal of Educational Method*, I (October, 1921), 25–27.

As it now seeks once more to become the prophet of the new day, its attention is turned to the necessity of teaching the people who are to carry forward the task of building a new world. "The immediate duty of the church," says a leading church historian, "is to resume the teaching function."[1] In this statement he voices the thoughts of many leaders. The demand for professionally trained directors of religious education, the growth of week-day and vacation schools of religion, the insistence by some upon the teaching of ethics or religion in public schools, are indicative of the call for more religious education.

The first thought of most leaders is to seize upon the methods used in former generations, when teaching was a prominent part of the church's program. Methods of formal, catechetical instruction, instilling the truths of the Bible into the hearts of the children by verse-learning and knowledge impartation are called for to produce Christian character able to cope with tomorrow's problems. But the rank and file of earnest workers are unaware that such methods have some time since been discarded by educators. Christian character-training by means of direct study of principles, with no opportunity for self-directed activity and acceptance of consequences and responsibility, with little relation to real life, and with scant attention to the problems which Christianity must face tomorrow, will not accomplish the purpose of the awakened church.

[1] A. C. McGiffert, "A Teaching Church," *Religious Education*, XVI (February, 1921), 5.

Other agencies of education in their endeavor to build character have adopted more advanced methods. The apparent failure of the church to educate for character has led to their initiation and growth. Beginning with boys and girls who needed attention and care, they disregarded the formal and direct methods used by the church in the past and worked out empirically new programs for character-development. Even the public school has come to put character-formation as its primary aim and sought more adequate methods.

In an early chapter we sought to show that there is a distinct place for the Christian church in the field of character-education. The question the church must face is whether it will go on dogmatically insisting upon more of the outworn methods of imparting lifeless knowledge by means of authority, worthless devices, and appeals to popular emotional enthusiasm, or will profit by the experience of other agencies of character-education and move in the direction of teaching by enlisting the coming generation in wholehearted, purposeful Christian activity.

SUGGESTIONS FOR FURTHER STUDY

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"Criteria of Success in Project Teaching," No. 8, April, 1923, pp. 329–35.

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Hunter, F. M. "The Project Method—What May Be Accomplished in the Ordinary Classroom," *Journal of Educational Method*, II (November, 1922), 101–11.

Kilpatrick, W. H., Bagley, William C., Bonser, F. G., Hosic, J. F., and Hatch, R. W., "Dangers and Difficulties of the Project Method and How to Overcome Them—A Symposium," *Teachers College Record*, XXII (September, 1921), 283–321.

PART II

DESCRIPTIONS OF CHURCH-SCHOOL PROJECTS

INTRODUCTORY NOTE

The following descriptions of projects (classified by departments)[1] which have enlisted the activity of pupils in our church schools are given to make more vivid and concrete the principles and methods discussed in Part I. Some of the experiences herein reported are doubtless typical of enterprises which are becoming increasingly recognized as belonging to a modern curriculum of Christian education. Others are more unique and suggest the direction which project-teaching must take if the quality of Christian education is to be steadily improved. Because of the necessity for brevity the accounts can reveal but partially and indistinctly the values for character-development which accompanied the experience. If, however, these accounts encourage the eager beginner in the use of the project principle to "launch out," they will have served one purpose in the mind of the author. If, in addition, they are the means of stimulating further the imaginative and resourceful teacher who has had more experience in this effective approach, they will serve a second purpose. The exchange of experiences brings to all of us fresh insights and a larger faith.

[1] The standard divisions of a departmentalized church school are followed in classifying the descriptions rather for convenience than because of any belief in the finality of this basis for grading. See chap. xi, especially pp. 152–54.

It is to be hoped that no teacher who reads these descriptions will seek to utilize the suggestions obtained from them without first studying the materials of the chapters in Part I. The true disciple of the project principle will not use this experience of others as a scheme or device to rush pupils into feverish exertion. He will think of it merely as a suggestive guide and make sure that any activity planned is purposefully entered into, is carried through with intelligent understanding, and has as an outcome a definite improvement in ability to practice the "good way of life."

SECTION I

PROJECTS OF BEGINNERS

1. A FRIENDSHIP PARTY[1]

The church in which this project took place had just assumed the responsibility of helping to care for an Italian church in another section of the city. It occurred to the leader of the little children's group that such a situation would furnish an opportunity of teaching missions through actual contact. In spite of some misgivings on the part of parents she resolved to try.

In the course of a number of lessons on family relationships, in which the children reported how they helped at home, and criticized actions which grew out of their own playing house with dolls, an idea came to the teacher. She played "visitor" and sought to teach the children how to entertain others. For several sessions this was kept up. Pictures of children greeting guests at the door and sharing toys with others, as well as the story of Elisha's entertainment by the rich woman were used. Then she asked: "Would you like to have some real company?"

The children, of course, welcomed the idea. Then she told them about the Italian children, suggesting how they would enjoy a trolley ride and a chance to play in the park. This was followed by a discussion of how they would show real company a good time. The children repeated the

[1] Adapted by permission from an article by Jessie Eleanor Moore in *World Neighbors* for January, 1924. The Methodist Book Concern.

phrases they had used in entertaining each other, offered the use of their dolls, suggested games to play and good things to eat, and thought that the Italian children would especially enjoy the great organ which always was a treat to themselves. An invitation letter was prepared in accordance with the children's ideas: "Dear Children: Please come to ——— Church. If you do, you may play with our dolls and our new wagon. If you want to we will play games. Come at three o'clock and we will be right by the door. We send our love."

The following week was one of preparation. Making boxes for candy, planning for games, promptings about good manners, and the reading of the acceptance from the Italian children filled the session. The next week came the party. The little visitors, to whose mothers tactful suggestions had been made about cleanliness, finally arrived. After a few moments of awkwardness the feelings of strangeness disappeared. The entertainment features were carried out as planned. But best of all was the treat the visitors gave their hosts by singing a number of their songs, including "Jesus Loves Me," in Italian. Then came the enjoyment of the great organ and after this the good things to eat. When they took their places at the tables, a little girl visitor was without a chair. The boy, who heretofore had been the most selfish and difficult to manage, gave her his own and went for another. The number of guests was larger than anticipated and three were without candy box favors. Immediately the hosts gave theirs to the visitors who were lacking. The party closed with the refreshments and the Italian children departed, calling back "Thank you, for the good time," with their little hosts and hostesses replying, "Good-by! Come again."

It is not difficult to see the values of this project for the children. The contacts made had far greater worth educa-

tionally than mere giving of money. The children's fellowship was greatly enlarged. New ideas were gained, new attitudes were taken, and actual habits of Christian friendship were started. The reality and permanency of the experience were increased by the fact that the whole project had started from and had continually made use of the interests of the everyday life of the children. The development of a spirit of mutual friendship was particularly helped by the fact that the Italian children contributed their share to the total happiness of the occasion, which eliminated the condescending attitude frequently found in missionary education.

2. A PLAY APPROACH TO CHRISTMAS GIVING[1]

The children in this group at their previous meeting had apparently entered eagerly into a plan for filling a box with toys for a nearby nursery as a Christmas gift. The teacher had shown pictures of the nursery babies going to bed in their little white cribs. She had also told them how other classes in the church school were planning to make the little babies happy, one class making rompers, another buying a crib, and a third furnishing the Christmas dinner. So when she asked her children, "What else do they need?" they had suggested playthings. Accordingly they had entered upon the project of collecting a box of toys.

But in spite of the fact that the box had been covered with bright paper and was ready to receive the gifts which should have been brought this Sunday, the only contribution was the ball given by the teacher. The usual anticipation of a selfishly enjoyed Christmas seemed to have crowded out the giving spirit.

[1] Adapted by permission from an article by Jessie Eleanor Moore in the *Pilgrim Elementary Teacher* for January, 1924. The Pilgrim Press.

In the course of the day's program, after telling the story of the shepherds, the teacher began to sing the Christmas song,

> Jesus, our brother, strong and good,
> Was humbly born in a stable rude,
> And the friendly beasts around him stood,
> Jesus, our brother, strong and good.

Neither the story nor this first verse seemed to arouse any enthusiasm in the children. Then came the second verse

> "I," said the donkey, shaggy and brown,
> "I carried his mother up hill and down,
> I carried her safely to Bethlehem town";
> "I," said the donkey, shaggy and brown.

Immediately one of the boys began to crawl about on his hands and feet. "He's the donkey! He's the donkey that carried his mother up hill and down," called the children, all alive with interest. One girl suggested they sing the verse about the cow, for she wanted to be the cow. Another fixed the hay for the cow by putting two chairs together. Still another wanted to be the dove and they all sang that verse.

Then came the statement from a boy, "They all wanted to give him something," to which the teacher responded, "That's what everyone does on Jesus' birthday. We all give gifts to make someone happy and that's just the same as if we gave them to him." One of the boys now remembered his promise and said, "I had a wagon home for the babies. I forgot to bring it." Immediately all recalled their promises and for some time they talked about what they intended giving the babies in the nursery. "The box will be full next Sunday," they prophesied. True to their renewed promises they brought gifts enough to fill the box.

The outcomes of this experience for the children were of course centered about the formation of habits of service as the true expression of the Christmas spirit. From the teacher's standpoint the law is revealed that habits come not from good intentions, but with carrying a project through to completion. This completion of the act was no doubt prevented by the fact that the earlier purposing had not been sufficiently from the pupil's standpoint. But with the play approach came immediate interest and a satisfaction which insured the "carrying through" of the enterprise.

3. LEARNING TO SAY "THANK YOU"[1]

The lesson-experience herein described developed from a play period during the week of Thanksgiving. The little children had begun to amuse themselves with the picture books and a doll which had been provided. One little boy was observed holding the doll at the table and pretending to feed it.

This situation gave the teacher a suggestion. She took the scissors and cut a paper plate which she then offered to him. He accepted it and proceeded with the feeding process. The other children saw what had happened and all began to ask for dishes. The teacher was kept busy supplying the demand. Soon one of the boys suggested that his mother's dishes had flowers on them and that he wanted to color his. This he proceeded to do and was followed by the other children. After this activity the children played at setting the table.

At the teacher's query as to what they should have for dinner, the first response (from a boy) was, "Pumpkin pie."

[1] Adapted by permission from an article by Jessie Eleanor Moore in the *Pilgrim Elementary Teacher* for May, 1923. The Pilgrim Press.

A girl then suggested potatoes, but was immediately followed by one of the boys who said, "No, first of all you say, 'Thank you, heavenly Father.'"

At this point the teacher drew forth testimonies as to whether or not the children had family grace in their homes. Several repeated the forms used. Then the leader told them that in the room there was a picture of two children saying grace (Jessie Wilcox Smith's "Grace at Table"). One little girl quickly discovered it and all came to look at it With a few questions, the teacher directed their thoughts. "What things are the children naming in their prayer?" "What is in the pitcher?" "Are they saying 'Thank you' for anything except things to eat?" In answer to this last the children suggested the blue sky, the red geranium, and the bird in the cage. Then came the question, "What shall *we* say 'Thank you' for today?" to which there were numerous answers.

The children stood about the picture in an informal group. No directions were given about folded hands and bowed head. The living children unconsciously imitated the children in the picture. As the pianist played a few soft chords, the teacher made the prayer, weaving in all the suggestions which had come out in the conversation. Then she closed by singing softly the thank-you song,

We thank the heavenly Father,
We thank the heavenly Father,
We thank the heavenly Father,
Kind and good.

The values of such an experience as this are due largely to the fact that everything which happened developed most naturally out of the play spirit. The children entered without diminished interest into the religious interpretation of the events of their daily lives. They found prayer a most

natural procedure and it was connected with the things they held dear. The fact that there was no break in the series of happenings and that the teacher had not forced them to pray indicates that the lesson became a part of life and not mere words. This naturalness and satisfyingness guaranteed a lesson in prayer which was truly *learned.*

4. A CHRISTMAS PARTY[1]

How it started.—The teacher wanted her children (four to six years of age) to have a real *giving* Christmas—to have the joy of giving themselves and seeing the result of their gifts. About a month before Christmas she secured the names of four children (as many as could be cared for) from the Associated Charities. These children were just the age of those in the church school. Then she visited their homes and found out as much as she could about them, their names, what they wanted for Christmas, etc.

This information was put before the children of the church school with the suggestion that unless someone helped they would not have a happy Christmas. When asked whether they would like to give a party for these children and get them the hoped-for presents, and possibly others also, of course the response was "Yes."

What happened.—Each Sunday we talked about the party, about our four guests-to-be, about what presents they would like and those we would bring, and the happy time everyone would have. As a part of their rest period the pupils trimmed an imaginary Christmas tree and put on and around it the gifts for Jack, and Helen, and Mary, and Robert. How they all loved that part of the service!

[1] Reported by Elizabeth Harris, Boston University, Boston, Massachusetts.

In the meantime we had talked with the mothers, so that the children (our guests) were properly arrayed in party clothes and were brought to the church in autos. This was, of course, the beginning of the "party" for them. Then we had our tree in the church parlor and the gifts which the children had brought were given to their four little friends very early in the program.

After this we played the usual games which little children love, had our ice-cream, and gave *every* child a little souvenir as they went home.

Evaluation.—This experience had several values for our children.

1. It enlarged their social horizon most decidedly. "Giving to others" is usually indefinite and intangible. They really shared their joy, their thoughts, their interest, as well as their gifts, with these four friends.

2. They saw that they were just like themselves, not "the poor," or people from another realm.

3. The most noticeable result was the joy which the children got out of this project, which had become their own as soon as it was first mentioned.

There were difficulties such as arise in enterprises of this kind.

1. Our pupils experienced the great disillusionment that comes to us all, when we see that the object of our benevolence is made of the same kind of clay that we are. In this case one of the visitors quite misbehaved, which made us all, the children even more than the grown-ups, suffer keenly.

2. There was a lack of understanding on the part of mothers. We tried to have the parents of all the children understand that, while we wanted our four guests to have a happy time, the purpose was really the education of our own children. Some of them did and co-operated wonder-

fully. It was their children who really loved it all and received the most benefit.

Others, only one or two among a group of about thirty, insisted that their children give the traditional things to the "poor." One little boy was very enthusiastic about the whole matter, and wanted to give one of his own favorite playthings; but his mother ridiculed the idea, and sent him with a couple of old discarded books. For him all the joy of the day was gone. Perhaps we should have tried harder to make the mother see. However, she was one of the active workers in the church and we took her understanding for granted. At least in some way we might have spared the child the pain and humilation of bringing a gift which he himself felt was unworthy.

5. KINDNESS TO ANIMALS[1]

The significant fact about this "purposeful experience" is that the teacher sidetracked the lesson for the day to take advantage of an event in which the children were intensely interested. The program book called for a lesson under the theme, "The Sun, a Helper." It was a warm spring day and the teacher began by directing the children's conversation about picking flowers and planting gardens toward the day's theme. Then came as the climax a prayer of thanks.

Just as the children raised their heads at the conclusion of the prayer they saw a brown, shaggy dog standing in the doorway. They immediately expressed their interest with such exclamations as, "Oh, a doggie!" "Hello," and "Whose brown doggie are you?" The teacher decided to let the children watch the dog. After going from child to

[1] Adapted by permission from an article by Jessie Eleanor Moore in the *Pilgrim Elementary Teacher* for November, 1923. The Pilgrim Press.

child, he stopped at the chair of the smallest child in the group and laid his head in her lap. The dog was plainly tired after his search for his little mistress on a warm day. As he went nosing about the room again he discovered water in the bowl of flowers. "Oh, he's thirsty," exclaimed the children. "He loves Lucy so he came to find her and got tired," explained Herbert, one of the older boys.

As the teacher watched the scene she decided to lay aside her previous lesson plan. She requested Herbert to get a dish from the cabinet and bring the dog some fresh water. He had scarcely set the dish of water on the floor before the dog had lapped it up and barked quietly "Bow! wow!" "He wants more." "He got so thirsty trying to find Lucy," said the children. Three of them in turn were sent to refill the dish for the thirsty dog. Then, as the dog walked away to a corner of the room to lie down and rest, the teacher produced some pictures. One showed two children feeding a cat, another a little girl scattering corn for the hens, the third a little boy with his pet bunny. Following the conversation growing out of the scenes in the pictures and the dog's visit, the children drew dishes of food for pets and learned a new song, "I Love Little Pussy."

Then the teacher called them close to her and said, "I will tell you a story." With the greatest interest the children listened as she concluded the hour by telling the story of the Good Shepherd who went to find his lost sheep.

The use of this unforeseen event by the teacher had kept the interest at a high level throughout. The children were active in body and mind in devoting themselves to the care of animals. The experience had been directly typical of real happenings in the lives of children. But the teacher had raised the plane of thinking from the commonplace to give the whole experience a Christian interpretation and had kept her children with her to the end.

SECTION II

PROJECTS OF PRIMARY CHILDREN

6. LEADING A PRIMARY WORSHIP SERVICE[1]

In a Philadelphia church the superintendent of the primary department gave unusual care to the service of worship. The children were taught to appreciate the meaning of its various parts, and the eight-year-old class helped make some of the orders for worship under the director's guidance. Then the children suggested that one of their number might lead the service on which they were working, and were helped to see the need of careful preparation for the task. Quite informally they made suggestions as to which of their number might lead the service, and one of the boys, eight years old, was finally chosen.

He took the responsibility very seriously. The preparation became an engrossing class interest and study for parts of the session for some weeks before the occasion. On the day when he led, the superintendent, the primary-grade teachers, and one official in religious education in the denomination were present, with about forty children of the primary grade.

The leader called on several members of the class for parts of the service, for whose assistance arrangements had been carefully made. "I will ask Richard Brown to announce our first hymn," which Richard did, reading the opening lines. One class recited a memory verse. The boy who read the Bible selection mispronounced a word;

[1] Reported by Florence Buck, Department of Religious Education, American Unitarian Association, Boston, Massachusetts.

the leader spoke of it afterward to his teacher and "hoped that it wasn't noticed." The prayer was given by the leader, who also led the school in the Lord's Prayer following. It was all very simple and childlike, but reverent and earnest.

Certain results were apparent. One was the sympathetic interest and attention of the whole group of children during the entire service. The hymns, readings, and prayers took on new meaning and attractiveness, when given from the lips of one of their own group. Another result was the effect on the leader himself. He was one of the shyest boys in the department, and the teachers were amazed at his poise, his modest assurance in this, his first, public appearance. Absorbed by the effort to lead others in worship, he forgot himself.

Desire to serve in the same way was soon manifested by others, and the privilege was granted only to those who were willing to do the hard work involved in preparation of the service, in co-operative effort, and in training themselves for leadership.

7. HOW A COURSE GREW[1]

A staff committee had the task of developing a course for eight-year-olds which should not only start from the actual problems of children, but also take account of the fact that countless new problems would arise as the course was used in any school. Two further premises were also accepted, viz., that the week-day and Sunday programs should be viewed as an inseparable unit, and that there was no predetermined amount or kind of material to be "put across." Obviously, however, there must be something with which to begin. The committee agreed to plan a tentative program for the first month of the fall upon the

[1] Reported by Jeanette E. Perkins, editorial staff, Congregational Publishing Society, Boston, Massachusetts.

assumption that the child's school relationships needed religious interpretation. They thought of a few of the questions which are most frequently asked by children of eight. Why do I have to go to school? Learn tables? Do hard things? Why does the teacher like Joe better than me? Why can't I hold the flag? Lead the march? Why do I have to keep still? Why can't we tell each other the answers? Why don't the children like me? What makes Angelo talk so funny? Tom hit me; why shouldn't I hit back? Why can't I go to the movies? etc.

One member of the committee was to try the suggested programs in her church at Bennington, Vermont. A New Haven, Connecticut, church was to furnish a second experiment station. From the interests of the children in these two groups, and the actual needs brought to light by their responses, the course would develop. It was expected that emergencies, both big and little, would be constantly arising to cause the wrecking of the carefully laid plans. Quarrels, acts of selfishness, generous deeds, epidemics, national disasters, and what not might be brought to the forefront of the child's experience.

This is precisely what happened. As the committee met, month by month, before it made any plans for the weeks ahead, it heard what the last month's program had brought forth. Detailed reports from both experiment stations showed how the original outline had been used, changed, or discarded, what responses had caused substitutions, and what these substitutions were.

The committee heard reports of tattling; of Marion's lying; Stuart's losing his temper; John's hesitancy in joining in the games; the spoiling of whole programs by lack of self-control; how one father's store was saved from a fire, as a direct answer, as Florrie thought, to her prayer. Learning these things, the committee planned again, so that

projects might be carried through with enthusiasm by the pupils because they arose naturally out of such problems as the above mentioned. As a result, the members of the committee would hear of reactions such as the following: "We made that song ourselves; it's all ours!" "Wasn't that a nice party though? Some different from the Christmas one—we didn't run that!" "It [a program] would have been better, if we'd paid more attention. Can't we have something else like that sometime?" "Gee, I hope I don't get acting funny" (before a party).

To interpret life adequately to these children, of course the teacher had to learn their whole environment. Mothers and day-school teachers, when visited, became heartily interested and shared their knowledge of these boys and girls. Mothers kept their word to see that attendance was as regular as at day school. Some dropped the dancing-class from the child's schedule. Others offered everything from cakes to needles and thimbles to show their appreciation. They came to see that the test of success in any course of religious education is not how many scripture passages, hymns, or other beautiful poems have been learned, although these did come, but rather in the fact that their children were becoming more kindly, more truthful, fairer in games, less quarrelsome, more cheerful in the face of disappointments, or better able to control their tempers.[1]

EDITOR'S NOTE.—The record of the experimentation with this course has been published by the Pilgrim Press (Jeanette E. Perkins, *At School with the Great Teacher*). The record shows the programs as originally outlined by the committee, how the different leaders made changes, and what the results were. It should prove exceedingly helpful, not only as a body of curriculum material, but as a guide to the method of project-teaching with primary children.

[1] As an illustration of how one boy taking this course met the problem of controlling his temper, see Description No. 10, p. 199.

8. MAKING A SCRAPBOOK FOR A JAPANESE MISSION SCHOOL[1]

Situation out of which the project grew.—The class, made up of boys and girls eight years old, had completed the group of missionary lessons, in the "Primary Graded Series, Year II." The children had taken great interest in these studies of the Indian, Japanese, and Eskimo children. The teacher felt the need of class activity in carrying over the impressions received into habits of helpfulness.

Method of carrying out the project.—The effort was made to have children do their own thinking in solving these problems and this was done, as far as time permitted. The class was asked to tell what they liked best about the lesson stories. The members agreed they liked the stories and pictures which told how these far-away friends lived and played. The teacher made the suggestion that these little friends would also like to know how we lived and played. What could we do to tell them about our country, and how we lived? These problems brought about much discussion, e.g., "Write a story," "Write a letter," "Draw pictures," etc. It was finally decided that the class make a scrapbook, showing pictures of American children and how they lived, worked, and played. The teacher provided a scrapbook, 12×9. A page was given to each subject and labeled.

The project took several months for its completion. Numerous sub-projects and problems were brought in and worked out. Most of the pictures were cut from current magazines and pasted in by the children. Not only was activity provided for, but judgment and real thinking were demanded, as well as the experience of working together

[1] Reported by Marie McDonald, professor of religious education, Columbia College, Columbia, South Carolina.

secured. The book as completed illustrated by pictures the following subjects:

Our Country—pictures of map, flag, and President of United States
Our Homes—pictures of both the exterior and interior of typical American homes
Our Church—kodak pictures of our church and Sunday school
Our School—postcard pictures of several school buildings in the city
The Way We Travel—illustrated by pictures
The Way We Dress—illustrated by pictures
Our Food—pictures of grains, vegetables, fruits, etc.
Animals of Our Country
Birds of Our Country
Flowers of Our Country
Our Seasons—pictures illustrating winter, spring, summer, autumn
Play Time—pictures of children at play
Our Holidays—pictures illustrating Thanksgiving, Christmas, Fourth of July

9. A VALENTINE[1]

As the valentine season was approaching the teacher of a second-year primary class brought the subject up for discussion. Out of this interesting topic arose the project of sending a valentine to the superintendent of the department. This involved a discussion as to what it should be. The decision was: "A Message of Love to Mrs. ———." This, in turn, brought up the question as to what would be a message of love, and the answer was guided into the realm of the concrete deeds of love which could be performed in the school. Then each child wrote independently a message of love and signed it. These were written on heart-shaped pieces of paper and bound together with red heart-shaped

[1] Reported by Freda Rathburn, teacher, First Baptist Church School, Newton Centre, Massachusetts.

covers. On the outside was printed "A Message of Love to Mrs. ———." The following are the messages:

I will pay attention. HUGHIE
I will not throw chairs around. CHARLES
I will pick up scrap papers. MILDRED
I will not destroy material which others wish to use. ANGIE
I will not poke or punch my neighbor during the worship hour. ARTHUR
I will try to be always on time Sunday morning. ANN
I will try harder to learn the songs. JANE
I will not be late. ANNIE
I will remember to bring what I promised. DICKIE
I will try to bring a new member for my class. MARY
I will close my eyes, bow my head, and keep silent during prayer. AUSTIN
I will be a gentleman at all times. ROBERT
I can and I will help with the singing. JOHN
I want to be of service to everyone. HELEN

This project furnished an opportunity for the discussion of love in a very practical, concrete way and made possible a genuine self-committal at a point where life was real to the child.

10. A PROJECT IN SELF-CONTROL[1]

Our week-day class of eight-year-old children was taking a hike one Saturday morning. Stuart T——— lost his temper because one of the girls had called him "mean." Her taunt had been caused by his careless handling of the nest which had been found. The result was that Stuart left the group, but later slunk back near them whittling a

[1] Reported by Jeanette E. Perkins, editorial staff, Congregational Publishing Society, Boston, Massachusetts. For a complete description of this and similar experiences with the same group, see the publication referred to in the note at the close of Description No. 7, p. 194.

stick. Several of the boys joined him. After some whispering they started an attack on the offending girl. The leader put herself in front of the girl saying, "You may beat me instead." As Stuart came forward, she seized him by the coat. This thwarting of his purpose caused him to become very angry and he swore three times as he tried to jerk the girl away from the leader. Unsuccessful, he began to strike the leader, and became angrier than ever. "Get out of my way. It's Florrie that needs beating. . . . ."

Words from the leader seemed to have little effect until she said, "You have broken one of God's commandments—you have taken the name of God in vain." Then she turned to the whole group and said, "Children, we can never go on another hike, if things like this are going to happen. . . . . Only last Sunday we asked Jesus to go with us on this hike and help us not to do or say anything that he would not like. . . . ."

Stuart still remained sullen. In response to the leader's request to leave the group, he said, "Well, you needn't worry. I'll never come to Sunday school again, nor near that old church for six years—maybe seven."

"I hope *you* won't. But we'll be glad to see *Stuart* back." The others in the group caught the leader's meaning and joined in, "Yes, we want *Stuart* to come back." This was the climax. It dawned on him that he had not been master of himself. He sobered down.

Fortunately the finding of a cocoon a short time after brought a new interest into the situation. Each child took turns carrying it. After much humble pleading Stuart was given his chance because he had "come back." On the way home the leader talked to him and found an opportunity to discover how he had learned to swear. From his conversations it was evident that he was sorry that he had spoiled the hike.

Two months later when the question of another hike was up, all the children agreed that they had learned self-control. Plans were accordingly made. The leader talked with Stuart alone at the close of the session, finally saying, "I've been wondering if you wouldn't like to do something special to make up to the group for spoiling the last one." "Yes, I would." She then suggested that he lead the hikers to some pussy willows and added, "Do you think your mother would make some cookies for the hike? You could go to the pussy willow place first and hide them and let the others discover them." Stuart was delighted with the idea.

The hike took place. Stuart, finding the plan of hiding the cookies impossible because of dogs being near, led the hikers near his home. With two of the boys he went to the house and brought out fifty-seven crisp, thin, sugar cookies which Mrs. T——— had baked. "Three cheers for Stuart." "Three cheers for Stuart's mother," called one of the girls, and the group responded lustily. Mrs. T——— appeared on the scene and told the leader how Stuart had hardly been able to wait for the day of the hike. On the way back one of the girls asserted, "This is the best hike we've had," and Stuart asked the leader, "Was I good, Miss P———?"

This brief account suggests a method of treating problems of character-development which is more effective than preaching and exhortation. The effectiveness of the treatment was due in large measure to (*a*) the fact that Stuart's problem was continually kept in mind by the leader, (*b*) the making of a plan to help him, based on his own interests, (*c*) the relation of religion to the specific difficulties faced by children, and (*d*) the fact that the method of treatment was based upon the fact that the offender was a member of a social group.

11. A GOOD-HEALTH PROJECT[1]

Situation out of which the project grew.—The project grew out of the study of the health lessons in the Second Year, Part 4, of the "Primary Graded Series," and the need of carrying these lessons over into life, in forming a habit of self-control in eating. The only time available was the lesson period in the Sunday-school hour; therefore much of the handwork and other activities were necessarily omitted.

Method of carrying out the project.—After a talk about strong, healthy bodies, the teacher suggested that the children try during the week to eat only the food that would make their bodies grow strong and keep well, and report on the following Sunday the things they had refrained from eating. The discussion of kinds of food good for strong bodies arose out of this problem. A large chart was then prepared, with these words printed in clear bold letters "Foods Which Make Our Bodies Strong." The children were asked to bring pictures of foods to paste on the chart. The next Sunday the reports were called for. About half the class gave evidence of thought on the subject by bringing pictures and giving reports. Most of the pictures brought were highly colored and tempting dainties cut from the advertising sections of the magazines. Several children reported that mother would not let them cut up the magazines. This offered an opportunity to carry the idea of self-control into other phases of life. The pictures were carefully gone over, each article considered. One by one, pickles, candies, and tempting salads were reluctantly laid aside. The children then pasted the selected pictures on the chart.

Evaluation of the project.—Several weeks were spent in working out the project. By the reports of the children,

[1] Reported by Marie McDonald, professor of religious education, Columbia College, Columbia, South Carolina.

evidence was given of better knowledge of proper food for children, and indications of better habits in eating. Several children proudly reported that they had given up such things as coffee and tea, as well as highly seasoned foods.

12. DISCOVERING A NEIGHBOR[1]

A project among young children in the primary grade is a different affair from one elsewhere. Opportunities for co-operation must usually be found at the leader's suggestion. But the project offers one of the best opportunities for planting the co-operative habit.

Projects among primary children are of short duration, extended perhaps by added suggestion from the leader. Here is an ideal way to teach the good habit of perseverance.

In other ways the project among primary children differs from type but the principle is present in many enterprises such as the following:

Miss Edna Allen, superintendent of the Primary Department in Union Church School, allowed a refractory seven-year-old girl from an unfortunate home to remain with her after church Sunday after Sunday. The child rejoiced in carrying farther the expressional work in which she had delighted during the class hour. She often helped in putting primary room and supply cupboards in order.

One day the child remarked, "I know a little boy that can't come to Sunday school. He can't even go to school. He is lame and just sits in a chair. His mother is away 'most all day and the neighbors look after him a little. But he sits alone most of the time."

To the teacher's suggestion that she take him some story papers the child responded, "Oh, he can't read. He doesn't

[1] Reported by Millacent P. Yarrow, chairman, Religious Education Committee, Union Congregational Church, Boston, Massachusetts.

know *anything*"—out of the glory of her nearly two years in school! Miss Allen said she might take him the papers and tell him the stories. "Yes—why, I might *teach him to read!*"

And from this impulse developed a systematic effort to share with this less fortunate one the privileges of knowledge. Patiently every day the little girl gave the lame child a lesson in reading and fine progress he made. Miss Allen, an experienced public-school teacher, showed the child just how to teach her "entrance class."

The entire primary-department group were soon working together to enrich this shut-in life. Every Sunday some class made for him an extra copy of the greeting card or Easter lily or missionary reminder or whatever had been their class expression for the day. If flowers or pussy willows or Perry pictures were distributed to class or department, one went to the little cripple. Once a group went from the church and sang under his window. He was in this way adopted as a member of the department.

The little girl who had been a problem in the department became interested and helpful. Later it was discovered that she was bringing a fine influence into her home. The whole department seemed to learn more of the real spirit of missions through this near-at-hand project than through any other means.

That the little girl's project led to more far-reaching results for the little neighbor—investigation and wise treatment which we hope will bring him relief and opportunity—is another story. We mention it in justice to the church that does not neglect such tasks.

SECTION III

PROJECTS OF JUNIOR BOYS AND GIRLS

13. OUR FRIENDS, THE AMERICAN INDIANS[1]

During the first semester of 1922–23, the regular course of study for the children of the fifth grade of United Church School, Oberlin, Ohio, was called: "Our Friends, Near and Far." The selection of the American Indians as the first group of "our friends" was not surprising, because of contacts that these boys and girls had had during the previous year with Mr. Philip Frazier, a fine young Indian student of Oberlin College. On one or two occasions he had visited the Junior group, dressed in Indian costume, had told them about Indian life, and had sung Indian songs.

It was assumed in the beginning that the children would be permitted to choose other racial groups in succession, but as it developed, the entire semester was devoted to the one people.

As usual, the boys and girls met in separate classes. It was their avowed purpose to find out more about the American Indian, how he lives, what he does for us, and how we may help him. Each group decided to use notebooks, in order to keep a record of what they discovered. The teachers had copies of the same outline to follow, except in so far as the decision of the children might lead them in another direction. The outlines covered such topics as these: "The Indian among Us"; "Why We Should Help

[1] Reported by John Leslie Lobingier, educational pastor. United Church, Oberlin, Ohio.

Him"; "What He Has Given to Us"; "What We Have Given to Him"; "How Christianity Is Being Given to Him"; "What Their Own Religion Is"; "Which Religion Is Better"; "A Christian School for the Indians."

The children's librarian in the public library put a number of books dealing with Indian life on a special shelf, and many of the children read the books or looked at the pictures in them during the week. At different times they also brought to the class pictures of Indian life, and these were supplemented by Perry pictures which the teachers secured. Many of these found a permanent place in the notebooks. The boys' group used some of the larger pictures for a chart, which told the story of what the class had done, and served as a permanent class record, as the notebooks served as a permanent record for the individual members of the class.

The girls' group spent their last few weeks working up a little play. It was their own work, built out of certain Indian stories they had read and information they had received during the course. The first scene centered about the futile attempt of the Indian medicine men to cure a snake bite. The second scene introduced the Christian doctor from a mission school. The third scene portrayed the daily life at a Christian school for Indians, the Santee Normal Training School.

The girls presented this little play at a meeting of the Women's Association of the church, to which the parents were also invited. At the same time the boys had their chart and notebooks on side tables for exhibition.

Early in the fall the group voted as usual on the cause to which its contributions were to go for that quarter. Naturally enough they decided to use them for the Christian school among the Indians at Santee.

The value of such a project for the pupils is obvious.

1. They were interested in it, for it was their own.

2. They developed an attitude of increasing friendliness for the American Indian.

3. Their giving was intelligent, self-determined, and based on appreciative friendliness rather than on pity and condescension.

4. They acquired a valuable fund of knowledge in regard to another racial group, and they acquired it by means of their own effort and activity.

14. BUILDING AN INDIAN VILLAGE[1]

The pupils were children, seven boys and twelve girls, of the ages nine to twelve years, in the Church School of Missions at Hillside Presbyterian Church, Orange, New Jersey. The school convened on Sunday afternoon at 4:30 and continued on six successive Sundays.

The aim for the Junior group was to create an attitude of friendliness toward the children of India and a sense of co-operation with others in a great task.

Two young ladies who had attended the M.E.M. Conference at Silver Bay took charge of the group. One told the stories from *The Wonderland of India* to the boys and then to the girls, while in another room the other supervised each group in the building of the Indian village.

The village was constructed on a platform 4×6 feet placed on a table. The walls of the houses were constructed first of corrugated paper, then covered with a gray plaster made of flour, salt, and water.

The roofs were covered first with pasteboard and then with pine needles to simulate thatch. The shrine, the idol, the village well, and figures of men, women, and children were made of plasticine.

[1] Reported by Miles B. Fisher, director of religious education, First Congregational Church, Berkeley, California.

The whole was placed in the chapel when the School of Missions had its closing session, where it gave pleasure and instruction to the older members of the school.

This immediate use to which the village was put dignified the project in the eyes of the children and helped them to feel that their work was an important part of the school's program.

15. OUR PARISH CHURCH[1]

Origin of the Project.—The project originated in the need of an automobile for the rector. The Mothers' Meeting had planned a bazaar and sent a letter to the church school council (composed of representatives from each class in the junior high and senior departments) asking for the help of the school. The council voted to co-operate, with the result that every class and group was asked to plan what it would do for the sale.

Development of the project.—At its week-day meeting (from 4:00 to 5:00 on a Thursday afternoon) the junior department members (Grades IV, V, and VI) were asked whether they wished to co-operate. They voted "Yes" and the next question was what they could do. Numerous suggestions were forthcoming, and the leader had on hand models of articles that could be made. Finally the boys decided to make sets of window wedges—cat-shaped—and the girls to make clothespin aprons. A committee was authorized to purchase materials, the cost to be divided among the classes working, and paid for by money voted from their class treasuries on Sunday.

In carrying on the work, the boys and girls came to the parish house directly from school. Those who were able to be there early were appointed by the president as a com-

[1] Reported by Frances Rose Edwards, director of religious education, St. Luke's Church, Rochester, New York.

mittee to see that the materials for work were ready on the table and bench. Forty minutes were allowed for the actual work, at the end of which time the president rang the bell calling the group to its meeting around the large table. The president presided over the closing twenty minutes, having previously talked over her outline with the group leader. The usual program included:

Hymn
Roll call
Reading of the secretary's minutes
Business—comparing of notes as to progress
Talk about our parish
Bible reading—by member appointed by president
Prayers
Closing hymn

The talk about the parish developed naturally from the first meeting, when the question was raised as to how old our church was. This led to study of the *Annals of the Parish*, several trips into the church to view the cornerstone and the historic tablets, search for pictures of former rectors, and collecting of information as to how the church was governed, what the organizations of the church were, and what they did.

Work and study together culminated in the worship element of the closing minutes, when we read something of Christ's relation to the church, or of Paul's counsels to the early Christians, and when we made our prayers for our parish, that we might be earnest and faithful members helping it to stand for Christ and carry his message out into all the world.

Results.—The immediate results which were forthcoming included the development of skill in handwork (wood work and sewing), in the conduct of meetings, and in research and use of the Bible. There came also a wider knowledge of parish history, organization, and present needs, and an

understanding of Jesus' attitude toward the church. At the same time there was developed an attitude of loyalty to the church and a desire to be of service to it.

16. CLASS WORSHIP PROJECTS[1]

In this Sunday school the best is not considered too good for the elementary grades. Each Sunday they meet for their own worship in the small but beautiful church auditorium. The class sessions, held in separate rooms, follow the worship period. In the instruction time definite training in worship is given. Allusions are often made to elements of the service, and its various features discussed. The children refer to the beauty of stained glass windows and carved stone, to the music of the organ and children's choir, and to the stories. When the order of service is to be changed, as it is several times a year, the children are prepared and made ready to take part in the new arrangement of the service.

One year the teacher of the fourth-grade girls and boys heard from parents of two boys in the class that each was regularly carrying on services at home. They were not boys who came in contact with each other outside the class. In each case it was a self-initiated project.

In one instance there was an elaborate ritual. The boy and his father, in improvised gowns, marched into the room singing, while the mother played at the piano. The boy from time to time prepared an order of service and printed it on his typewriter for distribution, as was the custom at Sunday school. The parents were wise enough to follow the boy's leadership and take part regularly in

[1] Reported by Mary Denniston, educational secretary, Metropolitan Federation of Daily Vacation Bible Schools, New York City.

this form of family worship. The other boy was equally serious and systematic in his "church at home," but with a Puritan's emphasis upon the story (sermon) rather than the ritual.

Soon afterward, the teacher suggested in Sunday school that these boys lead the class in similar services. This was done, and all the children seemed interested in having their own worship following the more formal service in the church. They discussed the program and decided that certain features such as singing were not appropriate in class and that the service must be short. But as the offering was collected in class, this became an important part of the class worship, as did the prayer that followed.

Each week, a volunteer was called for as leader for the next Sunday. This duty was usually remembered and prepared for. The "services" varied. Some children read from the Bible, the "Book of Worship" used in the school, or a book brought from home. A number of both boys and girls prayed very naturally and beautifully. Sometimes a story was told. The idea of a class prayer did not meet with approval this first year although it did, and was carried through, the next year, by the group then composing Grade IV. They also wanted their own class worship.

This following year, the school inaugurated group worship for Grades IV, V, and VI, once a month. Each grade led the worship one Sunday. This necessitated a class committee and considerable discussion as to what should be included in the service. This showed the need for a unifying idea or subject in the service. The fourth-grade children chose "Trust in God" and "Good Will." They said that most of the stories, hymns, and Psalms that they knew were about these subjects. This was true, although the terms themselves had seldom been used. But the material chosen by the children showed understanding of their

meaning. And their original stories showed that they had caught the leader's ability to teach through a story without "attaching a moral."

The third year, the fourth grade occupied the front pew in the school service of worship. The teacher suggested that those sitting behind would look to them as leaders, and that they could help, not only by being familiar with the order, but also with the words of the material in the service. This stimulated an interest in learning by heart many of the hymns and biblical passages in the "Book of Worship."

This year the committee idea was carried farther. A class committee on worship met several times without the teacher. They appointed a leader for each Sunday, and also chose a subject for the service. There was fairly good co-operation among the other children. When the appointed leader was obliged to be absent he usually sent word that his place might be filled.

These experiences in worship covering a period of three years seem to prove the following facts:

1. That a junior child can and does participate in worship that is adapted to his development.

2. That much training is needed if this participation is to be intelligent and really religious.

3. That the teacher should stimulate more thinking through presenting problems in connection with worship.

4. That there are unlimited possibilities in this subject for an extensive series of correlated projects of unique religious value.

17. A PROJECT ON INDIA[1]

This project was started with a group of about thirty juniors who were organized into a week-day class, meeting

[1] Reported by Myra T. Borden, Newton Theological Institution, Newton Centre, Massachusetts.

every Monday after school for the purpose of studying missions. A course on the American Negro had been finished and the new study was to be on India. The problem which faced the leader and her three assistants was not what to teach about India, but how to teach the subject in such a way as to make real to the boys and girls the great needs of India. How could this be done?

The steps of procedure.—The leader first gained all the information she could concerning India through books, pictures, and conversations with returned missionaries. At a meeting of the four workers a three months' program was planned. The aim was threefold: to acquaint the juniors with the needs of the people of India, to arouse their sympathies for them, and to give them opportunities to do something to help them. To accomplish this aim each meeting was divided into three periods, the devotional, the instructional, and the expressional.

The devotional period was brief and centered about India. It was led each week by a different junior who planned his own program, including hymns, scripture, prayer, and any information he may have found on India. All the members of the class were encouraged to bring in stories and pictures of India, and to pray for its people. Following is an excerpt from one of the many prayers given by these juniors: "Bless the people in India and comfort them. Bless the missionaries that are trying so hard to teach about Thee. Help us to be kind to others and not to think so much about ourselves."

The instructional period consisted of information about India given by the leader through stories, pictures, and curios. The content of the instruction was correlated with the expressional work, the latter evolving from the former.

For the expressional period the class was divided into three groups with one of the assistants as a leader of each

group. There were three forms of expressional work which were repeated in order every three weeks. The first was the dramatization of a missionary story on India, "Manorama," by Margaret Applegarth. Through dramatization these stories were woven into a simple play which the boys and girls gave before their parents at the exhibition which marked the close of the project.

The second form of expressional activity was the making of three types of Indian villages, one being made by each group. The mud huts of the Lowlands were represented by covering square and round boxes with brown plasticine. The roofs were made of paper covered with natural raffia. The Assamese houses were made by covering pasteboard boxes with strips of manila paper woven together. A missionary compound consisting of a church, school, hospital, and missionary home was made by the boys. Pasteboard foundations were covered with plasticine, white on the sides and red on the roofs. These villages were mounted separately on beaver board foundations, painted brown. Each village had several palm trees made out of twigs, green crêpe paper and brown plasticine. Indian wells were also made of stones and plasticine.

The third form of work and the most important, because it developed altruism in the boys and girls, was the making of articles to be sent to India. These included scrapbooks, dressed dolls, toy animals, puzzles, and knitted washcloths. During these periods nearly three hundred bandages were rolled and sent to Ongole.

The climax of the project came in the exhibition to which the parents and friends of the juniors were invited. While the class worked together in making general preparations, such as entertainment and the exhibit, each group was responsible for a special part. One group prepared the invitations, one the decorating, and the third the refreshments.

Evaluation.—Through this project the boys and girls became familiar with the needs of India. Their sympathies were aroused for its unfortunate people. In making the gifts for India they discovered that, although children, they could be a real help to Christ in his work. The altruistic desires aroused in these boys and girls had also materialized in definite Christian service.

18. A MOTIVATED STUDY PROJECT[1]

The neighborhood near our church is 95 per cent Catholic and draws for its Protestant constituency on a large area reaching from Fourteenth Street on the north to Chambers Street on the south. The class concerned consisted of nine girls eleven and twelve years old, attending grades from V A–VII B in public schools. Because of the size of the Sunday school, close grading was not possible. The nationalities of the nine girls were as follows: (1) American; (2) Scotch-American; (3) Swedish; (4) German; (5) German-Italian; (6) and (7) Italian; (8) Roumanian; (9) Armenian. All of these factors tended to divide the group. Their only common tie was their desire to be connected with a Protestant church.

The superintendent talked with the teacher about this mixed group and suggested the need of better co-operation and understanding among them. The girls had been studying hero stories, mostly missionary heroes, the preceding year, and the superintendent thought a good course in the life of Jesus would meet their present needs. However, since both the superintendent and the teacher were interested in trying out some experiments and in giving the girls a chance to select their own course, the teacher asked the

[1] Reported by Elsa Lotz, director of religious education, Spring Street Presbyterian Church and Neighborhood House, New York City.

girls what they would like to do for the year. The first Sunday the girls did not have any ideas, although all insisted that they did not want to study out of a book. Their teacher suggested that they might like to learn about the life of Jesus or how the Bible came to be written, but they preferred to hear stories. She had one ready, selected from *Living Together*, one of the "Beacon Texts." For several weeks, while the class was making up its mind, the teacher used stories describing instances of living together all over the world.

One Sunday early in October one girl said she would like to know why we have Hallowe'en. Immediately the class was interested. The girls decided they would like to talk about that. The teacher planned to meet them during a week-day afternoon and together they read Hallowe'en stories and made plans for a Hallowe'en party. In the course of the reading they discovered All-Saints' Day, and the history of that day was the basis of their Sunday discussions. By the time the end of October came, the group was much more friendly, had decided to have a club meeting each week, and had planned a program which should include a study of Armistice Day, Thanksgiving, Christmas, New Year's, and Epiphany.

In January, just before Epiphany, one of the girls fainted in class. Upon investigation the teacher found that the child was undernourished, that her home was very poor, and her parents habitually drunk. A visit to a doctor disclosed some stomach trouble which necessitated dieting. The question of health was naturally raised in the Sunday-school class. At first the girls thought that this theme was not religious enough to discuss on Sundays, but on talking it over they decided that it was.

After three weeks of health program, just about the time of a new school semester, a few of the girls brought up

the subject of what they would do in Sunday school during the new term. Almost with one accord they said, "Why can't we study out of a book?" "Do you want to?" asked the leader. "Yes, and could it be the life of Jesus?" They had decided that so much had been said in their discussion of the church year concerning the principles of Jesus that they wanted to know all about him and to read and study it themselves.

After examining various courses they selected the one in the *Junior Bible* published by Scribners. For the rest of that year and all the next (February, 1921—June, 1922) the class continued their study. The second year they had another teacher. She appreciated the fact that this was a real project on the part of the girls and heartily entered into it with them.

It was very gratifying to the superintendent and pastor to have these girls raise questions concerning church membership. In the spring of 1922 five of them united with the church. At present seven of this group are still in the neighborhood attending Sunday school regularly, and five are active members of the church. They are now studying *How We Got Our Bible.*

19. A BOOK OF MISSIONARY HEROES[1]

The teachers of a week-day class of fifth- and sixth-grade boys and girls were confronted with the problem of making an imposed course more interesting and educative for the scholars. They were expected to cover a certain amount of ground in the lives of missionary heroes and memory work. In spite of their limitations, they decided to work for the accomplishment of certain definite goals, in the matter of the practical application of lessons to the

[1] Reported by the author.

daily problems of the boys and girls, to develop their ability to pray and lead a worship service, and to start the formation of a habit of helping others.

They began their work by having the class divided into seven groups, each of which was to be a committee primarily responsible for the work in connection with one country. There were committees on Japan, the South Sea Islands, India, China, Africa, the Near East, and America. Usually three sessions were devoted to each country. The first session was devoted to getting acquainted with the country, by such means as stereopticon pictures, telling stories, playing the games of the country, or studying pictures from magazines and newspapers. For example, the approach in the case of the first country, Japan, was made by discussing the great earthquake and showing pictures. The other two sessions were given over to telling a story of some hero connected with the missionary work in the country. Following the stories came a discussion, with particular reference to certain problems discovered in the lives of the pupils. The Christian treatment of foreign children in their school and play life came up for discussion frequently.

Following the discussion, the pupils re-wrote the story in their own notebooks. From their examination of them the teachers selected the four best (two boys' and two girls') from which the class by vote chose a boy's and a girl's account to go into the large scrapbook. This book, which was suggested at the beginning of the course, was to contain in addition to these stories of heroism, a map of each country and the best pictures the class could gather illustrating the life of the people. Particular attention was paid to pictures with a religious significance. On the first page was a picture of children looking at a globe and the inscription, "A Trip Around the World." Each committee had one section of the book to make. The suggestion that the book when

completed should be given to children in a hospital met with a hearty response from the pupils. At the last session a friend of a hospital for tubercular children told of the work being done and through her the book was sent with a letter to these children.

At first the worship programs were conducted by the teachers. The prayers were centered about the particular country being studied. Later on, the children were asked to write sentence prayers and these were embodied in a group prayer and read as a prayer service, or each child repeated his sentence prayer as his turn came. Toward the close of the year's work the class was divided into three groups. Each group in turn took over the devotional service entirely, planning and carrying it through. In this connection it is interesting to note that a group of boys, who thought they were going to be deprived of leading the service, insisted upon being allowed the privilege, which of course was granted.

The values of this procedure for the children included a wider knowledge of the work of Christian missions and the heroic sacrifices which have been made in the mission fields, closer contacts with the children of other lands, a definite piece of service for children near at hand, learning to worship with definite needs in mind, and working together as a co-operative group to produce a common piece of work.

20. A THANKSGIVING SERVICE FOR OLD PEOPLE[1]

The class secretary's record of our junior group contains the following note: "On Sunday, November 26th, we went

[1] Adapted by permission from an article by Alma N. Schilling in the *Pilgrim Elementary Teacher* for November, 1923. The Pilgrim Press.

to the Old People's Home to hold a Thanksgiving service for them. We found that they were quite interested in the children and in the singing. Quite a few joined in the singing, and others would have liked to probably. We distributed lolly-pops, and talked with the old people. We saw the Blind Lady."

This service project grew out of the fact that the mothers of these children were to have a bazaar at the Home and the children also wanted to have a table and make things to sell. The teacher recognized this desire to be of service, but thought that it could be expressed on a higher level. By recalling that they had just been singing a hymn of thanks, she suggested the more personal form of helpfulness.

The juniors eagerly fell in with the idea and prepared a program, which, when finally approved by the group, included:

Introduction: "Why we have come to the Home"—F.
Hymn: "Come, ye thankful people, come."
Prayer of Thanksgiving—written by C.
Our Hymn of Thanks: "We gather together to seek the Lord's blessing."
Psalm 100—memorized for use on this occasion.
"The Story of the First Thanksgiving"—a poem written by C. F.
Hymn: "America the Beautiful."

To prepare for the effective presentation of this program, two Saturday mornings and a Sunday were used. Self-imposed drill in music, the writing of a prayer, the planning of a story which later appeared in poetic form, dressing lolly-pops as favors, printing and decorating Thanksgiving cards with verses on them, making peanut candy, and securing baskets of fruit were sub-projects involved. Both Saturdays the children had lunch at the church in order to get more time to work. They put "the room all in order

first, to be ready for work." Then they went at their tasks joyously. When they had finished on the second Saturday, they cautioned the janitor to "lock the doors carefully, because we have all our candy and fruit in there," and then straightened up the room. "Get things all ready now, because there will be a scramble on Sunday morning if we are not ready. We must all be on time tomorrow."

The trip to the Home was carried out on Sunday morning. All the experiences were up to expectations. Then the children returned to take part with their parents in the Thanksgiving service at the church hour.

The values of this enterprise of friendliness are revealed by a few of the many comments by the children, as they prepared and carried it through. To the query of one child, who had missed the session when the plan had been initiated and wanted to know its purpose, the others responded:

"To sing, and have a Thanksgiving service for the old people who cannot come to church."

"To share our Thanksgiving with them."

"To take them things which we made to make them happy and cheer them up."

And again this exhortation: "Count the lolly-pops. We want to have enough for them all. Don't want to miss any of the old people. It would be terrible if we had 70 or 69 and there are 72 old people. Terrible to be short two or three. Can't we have a few extras to be sure to have enough?"

The need for Bible drill was recognized. "We ought to know that Psalm better to repeat it without the book." So two of them took Bibles and drilled. "We do not like the sound of that word 'Jehovah.' Why is it in the Revised Bible?" The group decided to use "Lord."

At the lunch hour it was found that but one girl could say grace. The discussion led to an awakening interest in

this subject and the placing on the blackboard of suggestions made by the children of things they were thankful for.

Discussion in class following the trip centered about the fact of worship through service, finding and discovering appropriate Bible passages and the making of a prayer of thanks, in order that, as one junior said, each one might "use it on Thanksgiving day at home."

SECTION IV

PROJECTS OF INTERMEDIATES

21. A PROJECT IN MISSION STUDY[1]

This project was carried out by a seventh-grade group of boys and girls averaging twelve years of age. Through the Every-Member Canvass they were contributors to the fund annually raised to meet the church budget, which included home expenses and the apportionment for the denominational missionary societies. In talking about their contributions toward meeting this budget the class discovered its ignorance of the manner in which some of these societies used the money assigned to them. It was decided that this ignorance made intelligent giving impossible; and the members of the class agreed to request the desired information from their parents and report the following Sunday. Somewhat to their surprise very little information was obtained by the children in their homes; so they voted to undertake for themselves the study of the work of the American Missionary Association and present to their parents, and any others of the church fellowship who might desire it, the results of their study.

The general plan of procedure as outlined by the class included, first, a brief survey of the origin and history of the Society; followed by a study of the work now being carried on among the racial groups to which the Society ministers.

The source material used by the class was varied in character. Denominational literature, current publications

[1] Reported by Frank E. Butler, minister of religious education, Central Congregational Church, Providence, Rhode Island.

of different kinds, direct correspondence with teachers and pupils in several of the schools conducted by the Society, all contributed factual and illustrative material. The necessary correspondence for its collection was carried on wholly by members of the class, assignments being made by the class to individuals so that all the group participated.

The material thus gathered was used in the preparation of short papers and the making of charts and posters to illustrate the papers. Two models were also assembled by the class: an Indian village with its tepees, canoes, and patch of corn; and the cabin of a mountaineer with its outbuildings and rail fence.

On completing its study the class was invited by the minister to conduct one of the midweek services of the church as a missionary meeting. In response to this invitation the class prepared a program which included the whole service. Facts were presented in brief papers and dialogues, charts and posters were explained, and a statement made by one of the boys of the influence of the study upon the class, stressing particularly the changed attitude toward the racial groups served by the American Missionary Association.

The project was completed by a critical review on the part of the class of the methods used in carrying it out, which resulted in several constructive suggestions, such as "Making more of the correspondence with the children," "Shortening the time of a project to three or four months," "Putting posters and charts into usable size, as soon as the final form was decided upon."

The incidental contributions of the project were twofold: for the class, an increased interest and enthusiasm of the members in class work, increased ability to work co-operatively and improvement in co-operative methods, a Christmas gift for one of the A.M.A. schools, a new valuation of the worth of the church school and its place in the

life of the church; for the school, an awakening interest in the project way of studying and working, and a growing desire for its use.

22. CHOOSING A PROFESSION[1]

How the project arose.—The class consisted of seven boys enrolled in the sixth grade of the Union School of Religion and was taught by the writer. Most of them were above the average in mental ability. Their social experience was accelerated in that they had much wider contacts than other boys of their age. The teacher was well acquainted with the homes from which these boys came. Each father was a professional leader of considerable ability. While boys of this age do not have a vocational interest of marked degree, it is of all the more interest to note the necessity of studying very carefully the background of our pupils.

The text used dealt primarily with biography. Constant study of the lives of men and women, even though carefully motivated, proved monotonous after the first semester. At one of the weekly get-togethers, the teacher started a discussion on vocations. To his surprise the boys gave intelligent reasons for their interest in some particular profession. A few questions were assigned each boy relative to his chosen profession as the basis for the next lesson. On the next Sunday the usual textbook was not used. Each boy took particular delight in making known to the other boys the various reasons that he had collected in favor of his choice.

Although the project was not first suggested by the boys, nevertheless their interests, conditioned by their opportunities for understanding the various vocations and

[1] Reported by E. E. Emme, superintendent of religious education, Wisconsin Conference, Methodist Episcopal Church, Appleton, Wisconsin.

their boyish whims, resulted in making the question of vocations their study for the second semester. The boys decided to call the study "What We Boys Will Do."

Content of the project.—Each boy spent considerable time with the teacher. Suggestions and assignments were given to enlarge upon and guide the boys' own interests and knowledge of the problem. This was to avoid a danger in all projects, that personal interests often lead pupils too far afield. Each boy spent from February to June on this assignment: (1) the advantages, (2) the disadvantages, (3) opportunity for growth, and (4) opportunity for Christian service in my choice of a profession. The professions chosen by the boys, with some suggestion and direction by the teacher, were: lawyer, doctor, farmer, minister, electrical engineer, mechanical engineer, medical missionary.

Each boy made a notebook. Pictures, clippings, and cartoons were used to illustrate his study. The boys spent many hours in looking through the various notebooks. During the semester each boy took charge of the class for two Sundays, offered prayer, and in his own boyish way tried to make clear to the other boys why his choice of a profession was the best choice for a man who wanted to be a Christian. Some of the most lively discussions centered on the question "Is that vocation Christian?"

Estimate of its worth.—The class worked on this project some six years ago. During the past year, the writer learned through the present teacher of these boys, who are now high-school Seniors, that most of them had a vital interest in the profession he had chosen some time ago. Even though they changed their mind on this point, which one would naturally expect as they continued their education, their general knowledge of the various vocations was much broader and more intelligent than had the teacher continued the study of biography, trying to use a book built

upon the "heroic in youth" as was the pedagogical claim for the text. One seems justified in maintaining, however, that the basic interests of these boys combined with life-conduct-situations with which they came in contact, made it possible for their teacher to discover with them a project which had immediate as well as future significance in helping these boys to understand, appreciate, and participate in vital Christian living.

23. WHEN THE "ROCKABILTS" PUT IT ACROSS[1]

The missionary education director threw down half a dozen leaflets in despair. "Now what sort of a program about church-building can we get out of those?" she sighed. "No connection between them. No one point. No action. Nothing it makes you want to do for anybody. Those boys would *never* . . . . !"

She sighed again, because that youngest class of intermediate boys was certainly the right one to ask to put over this month's program. They were just on the edge of leadership, it was time they had the chance to do something definite for their church school. But could anyone imagine them getting up and tamely reciting this medley of statistics about lending money to build homes for poor churches and ministers?

Suddenly a wild, daring idea took her off her feet. The thing was beyond her, but why not turn it over to the boys? Certainly they would blow that material sky-high out of its present form, but their own arrangement might come down orderly patterned as a rocket. At least what they did would be their own; what was their own would be good for them whether it helped the school or not; and the chances were that they could put it across. Rapidly she

[1] Reported by Mary Jenness, director of missionary education, First Congregational Church, Dover, New Hampshire.

culled out the three leaflets that came nearest to a boy's point of view and studied them a moment Then with dawning hope she reached for the telephone.

A week later four high-school Freshmen, mightily curious, rubbed elbows about a table with the director. One of the mothers had offered her living-room with the promise of popcorn when she returned from an evening meeting. Her son brought out paper and pencils. "Say, fellers, we're going to write a play!"

"What about?" And the director plunged into her stories. The challenge of interesting four live boys had brought those statistics to life, for in five minutes the boys were all asking questions at once. In ten minutes more they were bursting with information and it was the director's turn. "Now how many characters do we need?" she asked. "And where is the scene? And how do you want the audience to feel when you get through with them?"

The answers came together. "Four, 'cause they's four of us." "One can take churches, and one parsonages, and one can sort of tell stories to fill in." "And let's take some rich guy that doesn't know anything about it, so we can nail him right there." "Sure, that's it, some Rocker-rocker-bilt!" Fairly stuttering with excitement, one of the boys stumbled and fell squarely on the name by which this quartet was to become famous.

In no time the other characters were picked and named by their hilarious owners: Mr. Parish Carpenter, Colonel Parsons House, Mr. U. Needa Chapel, all salesmen for the church-loan idea, and all camping on the trail of Mr. Vanderfeller Rockabilt. The shrewd boy who chose the last part slipped into it at once with the question, "Well, what's this you want me to give for, anyhow?"

Down went a string of questions and answers almost verbatim for half an hour. Over the popcorn it was decided

that each man should bring what properties he needed for the rehearsal next day.

To shorten the story, three live boys went up on their church-school stage the following Sunday to put their whole souls into convincing a mate, equally clever and determined not to be convinced. The result was that sparks of enthusiasm flew right out into the astonished audience. The first spark effectually woke the listeners up! The next so fetched the dignified superintendent out of himself that he actually clapped at the end—and the school followed him. The third brought out the largest offering that the school had ever given for a service outside their local and church interests.

Other sparks continued to travel. By their light the "Rockabilts" became known as members of a class that would "start things." They volunteered to fold calendars, to act as vesper ushers. They joined the church. Presently they officered the young people's society into a new glow of life. With their high standards to reach, other classes began to ask to make their own programs, and willingly to handle other pieces of service for their church school and the wider interests of their denomination.

Incidentally the director learned something that changed her whole method of approach: Trust the boys and girls.

On the surface, four boys had written a clever dialogue. Underneath, something significant had happened. They had tapped a great law of living: that to whatever one has given of himself, he loves and furthers because he finds himself in it. As one of the Rockabilts said:

"I never had much money to give, I never thought anything I did mattered very much. That was the first time I ever did something for missions where I knew I counted."

24. THE WORKING OF A TRAIL RANGERS' GROUP[1]

Our village is located on the main line of the Canadian Pacific Railroad, 50 miles from Winnipeg in the midst of a rural, English-speaking population. There are two churches, Methodist and Presbyterian, whose resident ministers care for charges reaching in opposite directions. The only opportunities for week-day activities in connection with the churches were a mission band for the small boys and girls and a mission circle for girls.

The situation led to the writer's proposal to the leaders of the neighbor church that work be undertaken for the boys of junior age along the lines of the C.S.E.T. program. This first suggestion met with the reply that there were not enough boys to form a group of Trail Rangers. Finally a public meeting was called at which there were in attendance among others a seat or two full of boys, who had come out like the bears in the story "to see what they could see."

As a result of a free and frank discussion the "High Bluff Trail Rangers" group was formed for boys between twelve and fifteen years of age. The writer's son was put in charge as mentor with the commission, "There's your job. Look after them. We are too old." He was a lad of seventeen who had had two terms at a summer training camp for boys' leaders. Boys came to join the new organization from every direction, and a busy program of activities was drawn up.

Weekly meetings were held in a private home or in the basement of one of the churches. The program carried out provided for every phase of a boy's life. Their social program included the initiation of members, songs, stunts,

[1] Reported by R. O. Armstrong, pastor, Methodist Church, High Bluff, Manitoba, Canada.

suppers, a parents' night, and the giving of a public concert of a popular nature. Numerous athletic activities were carried on, as skating parties, baseball, group games, indoor meets, a paper chase, and an overnight camping hike. A returned soldier who had been a drill sergeant trained them in physical drills and pyramid work.

During the year a variety of talks were given, some by special speakers and some by the boys themselves on such subjects as "Health," "The Value of a Thorough School Training," "Current Events," "How Our Municipality Is Governed," "What the School (the Community) Expects of the Trail Rangers," "How We Can Help Make Our Homes Better and Happier Places to Live in," etc. Debates were also held. In addition to the regular Sunday-school work, midweek talks were given by the ministers on character-building themes, one meeting consisted in talks by the boys themselves on "Great Mission Heroes," and a watch-night service was held. In connection with these activities and many others, the C.S.E.T. charting and testing were carried on.

The boys responded to the leadership given and the idle, aimless days seemed to be over. The new program acted like magic and its fame was heralded abroad. Their mentor became in turn president of the District Boys' Council, a member of the first Older Boys' Parliament, and then the first Premier of that Parliament. The following season for a time there were two groups of Trail Rangers and one group of Tuxis Boys (fifteen to eighteen years of age).

For reasons which follow, the boys of Trail Ranger age have been reorganized as a Boys' Club. The writer finds that their earlier training has been a great benefit to them. They know how to conduct business and carry on their various activities with ease, so that it is a pleasure to work with them.

The changes in organization have been due to several causes. The mentor, attending his first year of college in a small nearby city, could not be with them regularly. Even when he had been doing his best work in leading their mid-week activities, the fact that the boys attended different churches and Sunday schools made it impossible for him wholly to bridge the chasm between the boy's everyday life and his connection with the church. When the boys in a group are connected with one church it is much easier to secure church allegiance. This difficulty was accentuated by a lack of sympathy on the part of many adults. It was exhibited in the blocking of a Father and Son Banquet on the ground that the boys were being pampered too much. The boys felt that they were not really wanted in the church—until they became adults. Again it seemed that the elaborate C.S.E.T. program was featured rather than the boy. The work had a tendency to become mechanical. Instead of using the entire program, we are borrowing suggestions from it, for we feel we should be free to select from any source so long as we save the boy.

The entire experience, however, has been very much worth while. There has been a great transformation in the lives of our boys. For the most part, the parents are well pleased with the results. With the remedying of the defects above mentioned, we expect to recognize the boy spirit to the fullest and tie it up to the life of the church.

25. MARBLES FOR THE MISSION FIELD[1]

In 1914–15 Central Church School conducted "A Missionary Exhibit," each Sunday for a greater part of the church-school year, in which small groups were taught

[1] Reported by Annie M. Hanchett, director of religious education, Central Church, Worcester, Massachusetts.

each week by dramatic presentations the home conditions, manner of life, dress, religious customs, etc., of India (chosen because the church supports a missionary in that country). Following close upon the visit of each group from the church school, a list of articles useful in our missionary pastor's work was presented. The group chose from this list the article which they wished to make or purchase, and immediately set about securing them. At the close of the year a brief pageant, suggesting the India of the future won for Christ, culminated in the presentation of all the gifts to the Bible woman (of the dramatization) for forwarding to India.

Each year since, the gift project has been carried out during the latter part of the church-school year, the gifts being brought on Children's Sunday, and more lately on Church-School Day, their consecration being a part of the service. They are then started on their long journey, and are used by the missionary pastor and his wife for the Christmas celebrations in "Our Parish in India."

One year the letters received from the missionary pastor and his wife telling of the distribution of the gifts had very interesting descriptions of the pleasure with which the Indian boys received gifts of marbles from the Christmas box, together with snapshots of the boys playing marbles.

When the time for the preparation of the gifts arrived that year and the lists were given out, one class of intermediate boys decided to send marbles—setting a goal of several thousand which they hoped to reach. The marbles were brought in Sunday by Sunday and turned over to the director of the department, until those in charge of the box began to wonder how the freight charges were to be met.

We have a suggestion here of what it means when an opportunity is given to the boys in our church school to contribute for missions something in which they have a real

interest, and which they feel brings them into personal touch with real boys on the mission field.

26. A PROJECT APPROACH TO THE LIFE OF CHRIST[1]

The following course was used with a class of seventh-grade children in Gary. It had been planned that the children take up the study of Christ's life, but it was considered preferable that the request for such a study come from the children themselves.

At the opening session of the class it was suggested that for a few moments the class think of the different types of work one might enter later in life; then, what characteristics one must have to be successful in any of these lines.

Interest was aroused at once. The most popular form of occupation seemed to be something in the business world, so that was taken as the theme for the day. The children decided that any business man must know his stock, must be trustworthy, obliging, careful of the interest of others, etc.

As an assignment for the next day the suggestion was made that the children bring to class names of persons whom they especially admired. As the names were presented, an attempt was made to find what it was that had made each person noteworthy.

At the end of the hour it was suggested that we choose one of these characteristics, and that the next day each member of the class be able to refer to someone noted for this same characteristic. Each day after this the children decided what the new topic should be.

The illustrations presented were taken from every source; from history, from the Bible, both the Old and New

[1] Reported by Sadie E. Wood, instructor in Community-Church Schools, Gary, Indiana.

Testament, from fiction; and sometimes original stories were written to illustrate the point.

Among the illustrations brought in were David, Saul, Jonathan, Joseph, Paul, Esther, Ruth, Job, Abraham, Lincoln, Washington, Columbus, Sam Higginbotham, Mary Slessor, Livingstone, and many times characters from fiction which they had studied in the public school, or those from stories told to them during the preceding year of church school.

As the various qualities were studied the children chose songs which they thought were suitable to the topic such as "Dare to Be Brave," "I Would Be True," etc.

Each day the question was presented as to whether the persons mentioned had more than one of these noteworthy characteristics, gradually bringing out the conception that the truly great person must have many great qualities.

Then came the inquiry, "Did any person ever possess all of these attributes?" Immediately Christ's name was mentioned, and the request was made by the class that they might again take up the characteristics one by one, which they had studied before, and each child be allowed to refer to some incident in the life of Christ which would prove whether he did possess that trait.

Though not providing a chronological account of Christ's life, this course presented to the children an ideal which many expressed a desire to attain.

As the year progressed such songs were chosen as "Where Cross the Crowded Ways of Life," and at the end of the year the song voted upon as the favorite was

> Just as I am, thine own to be,
> Friend of the young who lovest me,
> To consecrate myself to thee,
> O Jesus Christ, I come.

I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might,
Therefore to thee I come.

Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and thee,
Lord of my life, I come.

When questioned as to why this was the favorite, some of the replies were, "Because I like the words," "Because it tells what I want to be like," and one expressed it in this way, "He spent all his life serving others, so that is what I want to do."

Some may say, "They are only children, it will not last," but at least the ideal is there and with that who can say what end may be attained?

27. A PROJECT OF CHURCH MEMBERSHIP[1]

There were sixteen boys and girls between the ages of twelve and sixteen who were natural candidates for membership. It is the custom for the whole church school to unite with the congregation in morning worship, leaving at the close of the offering ritual. The preacher gives a simple exposition of the scripture lesson, which is practically, though not avowedly, a talk to the school.

Seven weeks before the Sunday set for the reception of members the preacher announced that the time of year was coming when the church was accustomed to invite its boys and girls to come into its full membership, and that his talks and his sermons for the next six weeks would be on the

[1] Reported by Theodore Gerald Soares, preacher at the Hyde Park Congregational Church, Chicago, Illinois.

meaning of the church. It was suggested that the matter should be talked over in the homes.

The church was defined in the six weeks as a company of people organized to help one another:

1. To live a life of fair play and to endeavor to secure justice for all people.
2. To live kindly and to seek to spread the spirit of love.
3. To follow the Way of Jesus, who lived rightly with God and with men.
4. To have confidence in God that he would give help in every enterprise.
5. To realize through worship that God is near us and is helping us.
6. To share with other people, even all over the world, Christian faith, hope, and love.

The last week the boys and girls were invited by the officers of the church to dine with them. The pastor, who is the other minister of the church, visited the homes and talked with the young people and with their parents about the step which was to be taken. It was quite understood that it was a church-membership dinner.

The dinner itself was a happy fellowship, younger and older alternating at the table, and the talk being of a general nature. At the conclusion the pastor called upon the officers to speak about the significance of the church, of its various activities, and of its influence in their own lives. The young people were then told that the church, through its officers, invited them to enter into full membership. One after another eleven of them said they would be glad to do so; three said they would like to consult further with their parents (these joined the others before Sunday); two made no response, and felt no embarrassment, as it had been definitely stated that there was no desire to hurry anyone's decision.

The Standing Committee, then and there, took formal action admitting the young people to the church. It was announced that the ceremony of reception would be on the following Sunday.

The reception was in the form of a dramatic presentation of "Youth and the Church." The novitiates led the regular processional of the church school, the girls in white dresses, the boys in black robes. A white-robed figure came to the platform representing the Church Universal and brought her message to the youth. Then appeared in Puritan garb, the spirit of Congregationalism, bringing the special message of the denomination to the youth. While a hymn was sung, there came to the platform the representatives of each of the boards and of the various activities of the church. Each of these gave an invitation to the youth. Then singing "Onward Christian Soldiers" the young candidates came forward. They were asked to state their faith. Six representatives pledged their loyalty to the church, each taking one of the elements that had been presented in the sermons. Finally all spoke a common loyalty.

The adults who were uniting by letter joined the company upon the platform; all received the hand of fellowship, and all joined hands singing "Blest Be the Tie."

To the music of the organ all those massed upon the platform went to seats prepared for them, after which the Lord's Supper was celebrated.

The values seemed to be: (1) The young people understood the nature of their forward steps in the church life and work. (2) They felt the significance of the invitation to come into full church membership. (3) There was a deep sense of expressing a loyalty without any unhealthy or morbid emotionalism. (4) The dramatization made the experience highly impressive both to the young people and

to the congregation. (5) The parents of the candidates testified to the effectiveness of the procedure. (6) After a year the young people were in active attendance on the church worship.

28. ENLISTING OTHER DEPARTMENTS IN A MISSIONARY PROJECT[1]

In a certain church school the schedule of missionary and benevolence work called for the study of gifts to foreign missions during the last quarter of the year. The superintendent of the intermediate department inquired a few weeks before the opening of this quarter whether any members of the school had suggestions that they would like to make regarding a specific project that might be chosen for their study of their gifts. As no suggestions were forthcoming, the superintendent read letters from various board secretaries and others suggesting needs that might be met. Each of these was assigned to a different class, which was asked to study up on them and report. As a result the department voted to make their gifts for the work of a hospital in India. The next step was to find out just what this hospital needed, and what sort of work it was doing. Letters were written to the secretary of the board under which the work was being carried on and when the reply came the department found that the needs were decidedly in excess of what they could reasonably hope to accomplish. The matter was discussed at length. Should they drop the whole thing and try something simpler, or should they take a share in this enterprise and do what they could? In the course of the discussion somebody said: "I wonder if we

[1] Reported by Herbert W. Gates, secretary of missionary education, Congregational Education Society, Boston, Massachusetts.

could get the senior department to help in this." That idea was thought to be worth following up.

Two members of the department went before the seniors and explained the project they had on hand and asked the seniors if they would like to share in it. They came back greatly pleased with an affirmative answer. That was enough to start the ball rolling more rapidly. In turn the junior and primary departments were visited also by the intermediate pupils and before they got through some member of the department had gone through every department in the church school and had lined up the entire membership for this piece of work. It may be said in passing that this process had been part of the original plan in the minds of the leaders.

The details of this project are much the same as others that have been reported.[1] Information was secured, posters and programs were prepared, ways and means of raising money were devised, and the task was accomplished. But the significant characteristic of this project was that there was not only the satisfaction of accomplishing a needed piece of service for a worthy object, but the degree to which these boys and girls had enlisted their fellow-members in the school in the common task. The effect of this as shown in their new attitude toward the school and their part in its life was very marked.

29. CHRISTIAN CITIZENSHIP IN THE EVERY-DAY LIFE OF BOYS AND GIRLS[2]

The following project was worked out in an eighth-grade class in the Community-Church School in Gary, Indiana. The ultimate goal for the boys and girls was

[1] See Descriptions Nos. 36 and 77, pp. 255 and 349.

[2] Reported by Marie Leberman, instructor in Community-Church Schools, Gary, Indiana.

training in Christian citizenship—that goal to be reached through practice in right living in their every relationship now. That the course might evolve from the children themselves, it was begun by a discussion of the industrial conditions which affected them vitally, for the parents of many were out of work at that time. By various and gradual steps they reached the conclusion that the injustices and mistakes in industry, society, and politics were due to selfishness and lack of love and sympathetic understanding, and that they could be righted only as Christian principles were applied.

The question then arose, "Can boys and girls help in bringing this about?" They concluded that the only thing they could do now and the only way they could learn to apply these principles when they grew up was by practicing them every day at home, at school, on the playground, and in the community.

Rather early in the term, the pupils decided that they could work together better if they were organized. To this end the class appointed a committee to draw up a constitution; the class also formulated some rules of conduct and suggested a method for keeping the rules. The class decided whether a rule had been broken, but if one rule was broken three times, or three rules once each, the offender met with the executive committee to talk the matter over. One such session was enough to remedy the trouble.

The class decided to consider this group as a little 'Kingdom of God," their aim being to try to apply the principles for right living which Jesus gave. These questions naturally followed: What are the laws of a Christian kingdom? What will be expected of us as members of this kingdom? The answers to these questions they decided could be found in Christ's life and teachings and in the lives of Christian men and women.

To make the work concrete and immediately helpful, they brought up their home and school problems and difficulties for discussion to see if the laws for this Christian kingdom could help solve them. Some of these questions pertained to friendships, smoking, drinking, movies, dancing, boxing, card-playing, Sabbath observance. The type of some of these questions could be traced to special evangelistic meetings which were being held at one of the churches.

Below is a brief outline of the course as it developed in response to the questions and problems of the pupils.

I. A Christian kingdom: What are some of the fundamental laws?
   1. Love, brotherhood, justice, Golden Rule, forgiveness
   2. Subject-matter used
      - Teachings of John the Baptist
      - Christ's teaching of the Kingdom
      - The story of Samuel Jones ("Brotherhood Stories")
      - The parable of the Talents
      - The Good Samaritan
      - The story of John Potenza ("Brotherhood Stories")
   3. Discussion of classroom problems
   4. Making a list of rules of conduct

II. Whom can we call Christian citizens?
   1. The parable of the Sower
   2. Stories were written illustrating each class

III. Has each one an opportunity to be a member of Christ's Kingdom?
   1. "Lo, I stand at the door and knock." How do we know that Christ is standing at the door of our hearts and knocking?
   2. How can we take Christ into our lives?
   3. What opportunities have we to learn of Christ?

IV. Making use of opportunities
   1. Jesus visited Jerusalem at the age of twelve

2. What are some of the opportunities that we have?
3. To whom are we responsible for making use of the opportunities?
4. Should we be satisfied until we have made use of every opportunity (parable of the Talents)?

V. Friendship
1. What should be our attitude toward those who we believe are not living up to the Christian standard? (The story of the Woman of Samaria)
2. What is meant by "friend"?
3. Is there a difference between "friend" and "acquaintance"?
4. How can we keep our friends? (To answer these questions a study of Christ and his disciples was made)

VI. The results of jealousy (the story of Saul and the story of Joseph)

VII. The keeping of the Sabbath
1. Christ's teaching of the Sabbath
2. A debate

VIII. Making a list of the characteristics of a Christian

It was decided that the only way to answer the questions which had arisen was to know first of all the characteristics of a Christian. Accordingly one lesson was devoted to the pupils' making their own lists. These were then read and a complete list made by the class.

The book, *The White Queen of Okoyong*, was read. Lessons of Christian conduct were derived from this. Also, the pupils were interested in missions and prepared for the presentation of the missionary pageant given by all the children of the Community-Church School. This was a practical project of Christian service and citizenship for and in their community.

Toward the close of the year the pupils were asked to tell whether they preferred having their class organized

and if so to give their reasons. Everyone liked the organized class better and following are some of the reasons given:

1. We know what we are trying to do.
2. We are drawn closer together.
3. More children come.
4. We have better lessons.
5. We feel more like a body.
6. We take more interest in church school.
7. Everything isn't mixed up.
8. The new children learn the things we had right away.
9. It is more interesting.

30. LETTERS FROM PAUL[1]

A class of first-year high-school girls were studying the life of Paul. The teacher assigned a piece of work which was taken up by the pupils and became a real project. The suggestion was that the pupils put themselves in imagination in the position of Paul in some definite place and write such a letter as they thought he would write to his mother. This project was in the nature of a review, for the work of Paul in each place was carefully studied before the letter was written. These letters, written after the study of each place, kept the review a continuous thing in the work of the class. They began with his arrival in Jerusalem as a student. Here is one:

DERBE

DEAR MOTHER:

I am now at Derbe, which is situated on a stoneless, dry, level plain. Low-growing, sweet-smelling plants are practically the entire vegetation. Mount Hadjibaba is a beautiful mountain, rising eight thousand feet in height and is snow-clad until July. There is a custom-house here and the city lies upon the highway

[1] Reported by Edith Haskell, teacher, First Baptist Church School, Newton Centre, Massachusetts.

across central Asia Minor. We will probably spend the winter here, making tents part of the day and teaching the gospel the rest. In Lystra I cured a man who had been a cripple from birth. The people, believing us gods, called Barnabas Zeus, and me Hermes. They offered us a sacrifice and you can realize our grief and distress. We have visited Iconium, where we had great success. This naturally aroused opposition and so it was necessary to leave. In Antioch of Pisidia, where we spent about three months, we preached in the synagogue and throughout the country side. Mark was not with us, as he left us at Perga. In my last letter I told you of the island of Cyprus and our visit to the governor's palace, so I must close. Hoping you are all well,

Your affectionate son,

PAUL

These letters gave a definite reason for mastering information and finding proper expression of it. Reading outside the Acts account was necessary and so enriched the Bible material. The greatest value was the necessity of seeing an event from the inside. In a number of the letters there was a very careful and thorough analysis of the situation which proved a mastery of the material. It was a project for the mastery of a certain amount of material and in this limited field was very efficient. The girls gained a deeper appreciation of the missionary enterprise, for this project led on to discussions and evaluations of what Paul did. The composition of the letters helped them to the fact basis for profitable discussion.

31. FOLLOWING JESUS CHRIST[1]

A class of first-year intermediate girls were studying the Gospel of Mark. In order that they might gain by really thinking of what Christlike acts mean in the twentieth

[1] Reported by Mrs. Aimee Kilgore, Newton Theological Institution, Newton Centre, Massachusetts.

century, the teacher asked the pupils to bring in from week to week reports of things they have seen which they thought Christ would like. She explained the spirit of the second mile to them and asked that the deeds recorded be things done over and above required duties.

With the material thus gained, each pupil made a book. For each observation the teacher gave two or more Bible quotations of things said or done by Jesus, and the pupil selected the one which seemed to her best suited to the deed. She then wrote up her observation with the quotation, pasted it on black pasteboard, with a picture on either side, one from the life of Christ, the other in some way appropriate to the deed observed. One-cent Perry pictures were used and others from magazines and papers. Titles were suggested by the pupils and "Following Jesus Christ" was chosen by vote.

The first inside page was introductory. Besides a picture of Christ, it contained the "second-mile" quotation (Matt. 5:41), the sentence, "Be glad to do more than is required of you," and the girl's own explanation of her work: "This is a record of little deeds which Jesus would like all of us to do because they are done freely."

The observations were simple. "I saw a girl who was wheeling a baby whose mother had gone away and didn't have anyone in the house to take care of it. I think Jesus would like this because he said, 'Whosoever of you will be the chiefest shall be servant of all. For even the Son of Man came not to be ministered unto but to minister' (Mark 10:44, 45)." On one side was the picture of a girl with a baby, on the other the picture of the boy Christ helping Joseph.

"I saw a girl hand a hymnbook to someone else." This was linked up with the words of Jesus in Matt. 25:40. "Inasmuch as ye have done it unto one of the least of my

brethren, ye have done it unto me." "I saw a little girl who was helping her grandmother. I think Jesus was glad because he was kind and helpful to his parents. 'He went down with them and came to Nazareth and was subject unto them' (Luke 2:51*a*)." "I was with some girls and we were going into a girl's house and she said to be as quiet as possible because her mother was sick." This was linked with the Golden Rule.

Aside from the benefit of consciously observing good things, and of completing a book, the girls gained in insight through the experience. When first called on they could see nothing at all to report. Then the first observations were all about serving the sick in some way. Anything else they brought with a question. "A girl said to be quiet because her mother was sick. Is that one?" Gradually they learned to see a connection between Jesus' way of life and teachings, and the little courtesies, the little gratuitous services and deeds of thoughtfulness which are apt to go unobserved and unappreciated.

32. DRAMATIZING MISSIONARY STORIES FOR OTHERS[1]

The children of Gary are intensely interested in missionary stories. The story of Chundra Lela, a child-widow of India, was told to a seventh-grade class, and, though they realized it was the life of a person who had lived over half a century ago, they were fascinated by it.

Immediately there was a request that they be allowed to dramatize the story. Before this could be done, they must discover how the conditions of today compared with those of the period of the story. By searching through

[1] Reported by Sadie E. Wood, instructor in Community-Church Schools, Gary, Indiana.

books and magazines they found the number of child-widows now in India and the treatment they receive. They were then able to weave these facts into their dramatization.

At first no attempt at costuming was made, but when a request was received from the young people's society of one of the churches that it be given for them, the children decided that costumes were necessary. This meant more study. At the close of this presentation an offering was taken amounting to enough to support a Bible woman in India.

Later a request came from a church in another city and the dramatization was presented there. Each time the children entered into the work with the feeling that they were passing on to others information which they had secured, so that interest in India might be aroused.

As soon as the study of India was completed, the children asked to be allowed to study child-life in some other country. The next country chosen was Africa. In connection with this study they constructed an African village, building the straw huts, molding cooking utensils, costuming dolls, etc. The village was later used as a part of the missionary exhibit.

The next request was for permission to study child-life in China. Greatest interest was again aroused by securing a story which presented these conditions to them and by allowing them to dramatize it. Again they sought and secured definite information that they might present it to others.

At the end of the year this class presented as a part of the annual church-school pageant a scene depicting child-life in China and their need of Christian education and its influences.

By the end of the year there seemed to have been aroused in the heart of each child a new appreciation of what

Christianity has meant to him, an increased sympathy for the boys and girls of other lands, and a desire to pass on to them advantages which they themselves possess.

33. BROTHERS UNDER THE SKIN[1]

Origin of the project.—For six weeks the entire school planned to study about our Negro friends, in this country and in Africa. The Women's Alliance was also studying the Negro problem. The eighth-grade girls were asked to meet one afternoon a week after school and make charts to help the study groups.

Development of the project.—The group gathered around a large table, in a room where a blackboard and bookcase with some books about the Negro furnished tools for beginning the work. The first question to be raised was: "What shall go on the charts?" Next, "What do we want to show?" This led to, "What is our aim?" After discussion, an aim was set—to show how the Negro has developed and how we can help him.

Next a list was made of what we wished to include in the series on the charts, which finally resolved itself into: (1) place of the Negroes in the United States; (2) conditions of the Negroes in Africa; (3) what our church is doing in Africa; (4) conditions of the Negroes in the United States; (5) what we are doing to help the Negro in the United States.

With this list as our starting-point the work began. Each week the topic for the following week was taken up at the close of the meeting, broken up into a series of questions, and each girl took one question to look up and report on at the next meeting. She either took a reference book from the church or visited the library.

[1] Reported by Frances Rose Edwards, director of religious education, St. Luke's Church, Rochester, New York.

The meetings began with the reports on the questions taken, discussing in turn the number of Negroes in the United States, their distribution, the manner of their coming here, their treatment, what we owe them, tracing back to conditions among the tribes in Africa, their first contacts with white men, stories of the great missionaries, the study of the work of our church in Liberia, and of our church in the United States, with the question of what we can do for them now. After discussing the questions of the day, the making of charts was in order. A book of these charts was made and hung in the hall of the parish house. New posters were added each week, which were used by all the groups in their study and were much examined by passers through the hall. The chartbook included:

Cover—"With Our Negro Friends in Africa and United States"
Negroes in the United States—graphs showing population and distribution
Half a Century of Negro Progress—statistics of negro progress in the United States
In Darkest Africa—colored maps showing population, etc.
Conditions in Africa—home scenes
Contact with the Whites—great missionaries
Liberia—maps and dates
Our Bishops in Liberia—pictures
Life in Liberia—scenes
Our Schools in Liberia—pictures
The Rise of the Negro—comparative pictures of the Negro in the United States, worst and best

The meetings closed with exhibition of posters and summarizing discussion and prayers.

Results.—In addition to the completion of the charts, which was the product directly sought, there was also growth in the skill of poster-making and the use of reference mate-

rial. A vast amount of knowledge of the development of the Negro was gained as indicated by the foregoing topic headings. Not only the textbook was studied, but half a dozen others. Among the new attitudes which developed were respect for our Negro "brothers," admiration for progress they have made, and a changed attitude toward the primitive Negro as a result of the realization of the degree of civilization reached by some tribes. A stronger desire to help the church in its work among Negroes they found could be expressed in their contacts with Negroes in our city and a resolve to stand for fair treatment of them by the public.

The carrying through of this project also led on to other activities, such as the selection of a Negro mission in Texas to which to send Christmas gifts the following year; help given a Negro mission in the city; a changed attitude toward the Negro sexton of our church; and continued interest in reading and following Negro progress.

34. A CHURCH-SCHOOL BOYS' BAND[1]

The boys of a little suburban church in a New Jersey city were a confirmed problem. The church was the only one in this outlying neighborhood. The section was characterized by an unusual amount of friction between the grown-up folks and the boys, due to a particularly exaggerated lot of petty misdemeanors.

The church-school program had been built up under an especially conservative superintendent and pastor, and was entirely given over to systematic instruction in biblical material.

The pastors changed. The new pastor gave himself especially to this problem. He enlisted the help of a rather

[1] Reported by G. H. Roehrig, secretary of Boys' Work Department, Y.M.C.A., Boston, Massachusetts.

ordinary parishioner and with his older boy proceeded to go aggressively at the job of organizing a boys' department in the church.

The first meeting of the four classes that were federated into the boys' department followed a Sunday-school lesson on "Mary's Gift of the Alabaster Box of Ointment." On listing the gifts that the members in one of the classes felt boys might have, that could be used in the service of Christ's cause in the world, music was mentioned. It happened that four of the boys in the division were interested in playing the horn and had attained some proficiency; one of them especially was capable as a cornetist. The upshot of the matter was that a boys' band was decided upon as a desirable means of bringing the boys together under Christian influences, and the pastor, who was himself an old band man, agreed to become the leader. This band became the very heart of an unusually effective piece of boys' work covering a period of between five and six years. Out of it several of the boys have gone into the ministry.

The official board of the church today is almost entirely composed of these old band boys, and an analysis of the complete membership would be one of the most convincing arguments for Christian work with boys that one seeking such arguments could find.

As a project, the band provided a program for the boys of this church that lasted for five years. It suggested the organization of a Scout troop as an auxiliary enterprise. It provided enthusiasm for an all-round church-school boys' department program that was effective in changing the future of the boys who were its members and the whole character of the boyhood of the neighborhood.

35. DEVELOPING SKILL FOR SERVICE[1]

In a Daily Vacation Bible School which included about thirty primary children, there were four girls of intermediate age. Instead of making a regular class for these girls, the school leader asked them to help the primary teachers with the younger children. On the third or fourth day of the school she made the girls another offer. They were told that if they cared to take time outside of school for a special class and for a small amount of preparation, she would give them teacher-training instruction. It was also suggested that if they wished to take an examination at the end of school, they could earn certificates for their work from denominational headquarters. The girls were asked to consider the proposition, and vote on it the next day. Every one voted to do teacher-training work in the extra session.

This is the way the project worked out. As the southern summer was hot, the class met sometimes in the afternoon or the early evening. Each day the group decided when and where they would meet. Most often they met on the cool library veranda. The shifting hour and place added zest to the whole enterprise. One unit of the Standard Teacher-Training Course was adopted for study, but the experiences arising in the day's work with the children more often furnished the real text. The girls could sometimes hardly wait for the class hour to discuss their newly arisen problems.

Only part of the class had the courage to take the denominational examination and receive credit, but this was, after all, the least of what each member received from the summer's work. Their power as leaders in the vacation

[1] Reported by Harriet Yarrow, Wellesley College student in summer service under the Congregational Sunday School Extension Society.

school increased unmistakably as the weeks went by. Not alone the primary children in the vacation school, but brothers and sisters in their own homes benefited by big sister's study. The girls often brought in to the class an account of their success in story-telling at home or of the delight the younger ones at home were taking in the new things they were teaching them. Their letters throughout the fall have evidenced a genuine delight in service, much of which must be traced to this training course which they pursued with the definite motive of becoming more efficient Christian leaders.

SECTION V

PROJECTS OF SENIORS

36. OUR EVERY-MEMBER CANVASS[1]

The Every-Member Canvass in the local church affords excellent opportunity for an educational project. Here is an enterprise of very great importance in the life and work of the church, one in which all the members, both older and younger, are asked to take part.

The leader of a high-school department in one church approached this project several months before the event, carrying on the following conversation with the pupils:

"What is the Every-Member Canvass?"

"That is when men come around to the house and ask you to give money for the church."

"Do any of you give?"

It was evident that a very fair proportion of the membership were making pledges.

"What is the money for?"

Silence on the part of most accompanied by questioning glances at one another, some shrugs, and a few saying openly, "We do not know." One or two said it was for the church.

"Yes, but what does the church do with the money?"

"We do not know."

"Is it not a rather stupid thing to give money that way when you do not know the purpose of it? Suppose you go home and ask your parents about it."

[1] Reported by Herbert W. Gates, secretary of missionary education, Congregational Education Society, Boston, Massachusetts.

This was rather a cruel suggestion, for it brought exactly the result that had been expected. "They do not know either."

"Well," said the leader, "this seems to me more and more stupid. Here we are, a lot of boys and girls giving money and even our parents and older members of the church are giving money without knowing how it is to be used. What shall we do about it?"

The suggestion followed that they ought to find out just how the money was to be used. When asked what good that would do, they replied that they would know more about it and perhaps they could think up some way of helping to inform other members of the church. One boy said that if people knew more they might give more, and therefore they would be helping to make the canvass more successful.

The suggestion was adopted by vote of the department. A committee was instructed to get a copy of the church budget from the trustees and the benevolence committee and have copies made for distribution.

These were then studied and discussed in the class groups and some rather interesting things followed. It did not take one boy very long to discover that the church was spending a rather small amount on the Sunday school in comparison with some other things. The discovery was duly reported and discussed in the department and at home with beneficial results. When they came to the study of the benevolence budget, the question arose as to the nature and work of all these societies. Various committees in these class groups became responsible for the different items. They wrote to the board offices, and secured literature from which they learned the facts. They then discussed ways and means of presenting this information so that it would be interesting and helpful to others. A number of different methods were chosen, of which three may be noted.

A series of posters was prepared, some of which illustrated the work of the local church in the community, others different phases of the missionary and educational work carried on through missionary and educational boards. These posters were displayed for the first time at the dinner held for the Every-Member Canvass organization and more than one canvasser admitted that he had learned more from them about the cause than he had ever known before.

Another interesting and helpful piece of work was the preparation of several programs which were given in the Sunday school and some of which were repeated at the midweek meeting of the church, setting forth in dramatic form different phases of the church's work at home and abroad.

A third result was an offer by the members of the department to render any assistance they could to the canvassers in helping to prepare cards and records or, in the case of some of the older members, in taking part in the canvass itself.

Of the results which were discernible, two were noteworthy. Remarks were made by several members of the department indicating that through this project they had for the first time obtained a clear idea of what the church was really for and what church membership meant. It is not too much to say that a deep impression was made upon them as to the responsibility resting upon a church member for the support of the work of his church. The creation of such an attitude was evidenced by a marked increase in the pledges made by the young people of that department when the canvass was held.

37. A CHURCH-SCHOOL PRESS CLUB[1]

The starting-point for this enterprise was the fact that a church-school superintendent owned an old hand-printing

[1] A report adapted from an article by the author appearing in the *Church School* for May, 1924.

press. With the idea that one of his boys' classes might be interested in printing, he offered its use to the class. The boys and their teacher responded heartily. Not one of them, including the teacher, had had any previous printing experience, but by the use of printer's manuals and the generous help of the local printer they set to work.

They decided to offer their services to their church (First Congregational, Barre, Massachusetts) to print a weekly calendar. The first few weeks the copies were not entirely free from mistakes, but this only led to a desire to improve, and before long they became quite proud of their work. Then in addition to the calendar they took on the printing of the topic cards for the young people's society, special church programs, and dodgers and tickets for local high-school activities. At Christmas they printed and gave beautiful greeting cards to the membership of the parish.

The club held two meetings a week aside from the Sunday session of the class to which all belonged. On Wednesday evenings the boys broke up the form used the previous week and distributed the type for later use. The remainder of the evening was spent in having a good time. A basement room had been made into a printshop and clubroom. On Saturday afternoons, the club, led by the teacher, set up the type for the next day's bulletin. After the form was locked and put in place, the press was kept going until sufficient copies were run off.

The club soon discovered that their type was out of date. About the same time one of the boys found an old foot-power jig-saw in the basement. Ideas came thick and fast. The result was that the boys began to make scroll-work and toys, and with the profits accruing from their sale bought new type. The calendar thereafter had a more up-to-date appearance. From an old wooden frame a bulletin board was made and hung on the wall of the club-

room to display samples of work done. A scrapbook was also started to record the club's activities. Later came an "at-home" night for their parents and friends.

What were the values of this Press Club's activities from the standpoint of Christian education? Some might view such an enterprise as play and valuable only as a bait to coax boys to stay in Sunday school. But the experiences provided by the club were worth while of themselves.

Much of the life of the boys became centered in the club. The printing interest gathered around it other interests and furnished a wholesome program of activities both recreational and instructional. Although the community did not offer as many agencies competing for the attention of these boys as some, it is quite doubtful whether attractions of a harmful sort could have competed successfully with the Press Club. The leader lived on the interest level of his boys and provided associations both interesting and wholesome.

The specific contributions of the club activities to the lives of the boys included improved ability in spelling and English composition, artistic arrangement, neatness, and the joy of creative workmanship. Recreational and social values have been mentioned. Although none of these boys will pursue printing as a vocation, they know and appreciate better the part printing plays in the life of society, cultural and citizenship values not to be slighted.

In the realm of ideals and motives there are several good results. The selection and setting of quotations from great Christian thinkers and printing of hymn titles, the fact that they were giving their services to the church, the constant and sympathetic counsel of a mature Christian leader, all kept the activities from being mere busy work. It was commonplace activity shot through and through with the Christian spirit and purpose.

These values were not due to any magical form of organization or to a popular program made by an outside agency. The club's simple organization and necessary officers were viewed as means to an end and not ends in themselves. The use of a local interest such as this, about which a program of wholesome Christian activity may be built, should be suggestive to other schools. For the character by-product in the Press Club was more important than the primary activity.

38. WRITING ORIGINAL PROGRAMS AS A SERVICE PROJECT[1]

Can high-school boys and girls write and produce original world-friendship programs as a service project for their church school or young people's society? Will they? Should they? If so, why and how?

Out of experience with guiding many such programs in two churches, the writer has selected four student products as the basis for replying that adolescents can, will, and ought to. All four have been good enough to publish for wider use. Two deal with India, one with church building, one with ministers' service pensions. Three were written by boys, the fourth by girls. In two cases the church-school teachers preferred to help, in two, however, preferred not to. The striking points in common are that all four have had a definitely traceable effect on the schools for which they were given, on other schools, on older church people, and markedly on the producers themselves.

The general reason and method were similar. A program sent from headquarters was too long or too heavy; or a bright class was demanding to be of use; or a teacher

[1] Reported by Mary Jenness, director of missionary education, First Congregational Church, Dover, New Hampshire.

had asked for reinforcement with a difficult group. In each case the service director paged the class or individuals, who never failed to respond with enthusiasm to the appeal: "Want to write a play for our school?"

A schoolroom, a living-room, a church parlor, any place that has a big table will do. A worth-while subject and a director who knows it thoroughly, pencil and paper, a dish of Macintosh Reds, boys and girls with three-quarters of an hour to spare, what more is essential? Almost as soon as the stories about the field are told, the playwrights begin to see themselves in the situation. Usually when a whole class works together, it provides parts for every member, either in the play itself or as property manager, publicity or poster man.

The opportunities for originality are varied. In one of the India plays where a teacher and nurse were planning to meet and discuss their work, the teacher promptly demanded a school and the nurse a patient! These were borrowed from the primary department for two very clever pantomime scenes into which the children entered with delight.

For a church-building society dialogue, one boy made a perfect model of the church in question, another printed labels for his secretarial suitcase, the fourth assembled victrola records, a moving-picture machine, games, Boy Scout cooking outfit, books and pictures. Small wonder that three years later all the boys remembered almost verbatim the play that they had made so visible!

The result for the local church school is always intense interest, usually a larger offering, invariably half-a-dozen demands from other classes, "When do we get a chance?" If such a product is published for use in other schools, it often leads to original work in the new places, because timid leaders or backward classes find out how simple the method is and what fun it is. Older church people, either out of

pride in their local production or because the message has actually made an impression, often insist on bringing up special offerings for the cause presented.

Better than these is the effect on the young writers themselves. What they have put their best into has become theirs. A worth-while message that thus gets under their skins begins to work there. Out of twelve boys and girls who wrote these programs, seven are today intense and dependable workers for their school or society and church. Two Christian Endeavor presidents and seven officers have come from the number; three of these nine give promise of special Christian life-service. At least four were held in churches which they were on the very point of leaving; two of these are today the backbone of their class.

To be more specific: in one case the pastor's assistant went to call on an unknown mother under the excuse of congratulating her on her boy's part in the play. She found a foreign-speaking woman most eager to learn English, made the connection possible for her, and mother and son presently joined the church together. In another, two girls from poor families were ready to drop out of a class made up mostly of wealthy Camp Fire girls. The prestige of having written a play good enough to be published and paid for warmed the atmosphere for the writers! Both joined the church last Easter. Today both are class officers. One of them is heart and soul back of the world-friendship program for which she produces posters, bulletins, and ideas innumerable. One of her dodgers was good enough to be used at the National Council of Congregational Churches. Today this girl is the service director's right hand. A year and a half ago she was about to leave the school for good. It was her own gift to the school that made the difference.

Office-made programs, however excellent, are rarely adapted to every school. A homemade product enlists the

writers, educates the audience, and sets the cause presented to work in a number of young lives, all of which are precious, a few invaluable for the Kingdom of God.

EDITOR'S NOTE.—For an account of the production of one of these original programs see Description No. 23, p. 227.

39. DEVELOPING INITIATIVE AND RESPONSIBILITY IN A HIGH-SCHOOL DEPARTMENT[1]

Until recently the young people's work in our church presented all the difficulties found in the average church, such as lack of unity between the Sunday-morning session and the evening meeting of the young people's society, adult responsibility for conducting worship in Sunday school, stereotyped programs at the evening meeting and general indifference. Facing this unsatisfactory condition, the director called a committee of the key young people, together in her home for a very informal conference. In these meetings the young people were encouraged to express their own convictions and make plans accordingly. No pressure was brought to bear upon them, and after careful thought they recommended the organization of the intermediate and senior classes into a high-school department and the conduct of the departmental worship by each class in turn.

Since the time was early summer the matter was left to be considered until fall. In September the committee decided to ask each class to send a representative to an enlarged executive committee meeting. This was done and all the representatives but one reported their classes as willing to try the plan. The committee then voted to begin on Sunday following Rally Day, the class of oldest boys to

[1] Reported by Grace Morrill, director of religious education, South Congregational Church, Concord, New Hampshire.

take charge first and the others to follow. It was also planned that after each class had taken its turn, the department was to vote on the question of continuing the plan.

The classes met each week with the director and planned their program. The mistakes of preceding classes were analyzed and corrected by those following. More and more the young people took the lead in suggesting material for the service. The prayers composed by each class at their own suggestion showed a continuous development of originality and thinking. The plan worked so well that the one class which at first held back became thoroughly convinced of its worth.

In connection with this enterprise other activities developed under the leadership of the executive committee. Many of the same young people were meeting for a Sunday-evening devotional and discussion program. The committee decided to make its own topical program, going to other lists for suggestions. As a result there was an increased attendance and better programs and a freer, more natural, and more thoughtful discussion. The meetings held in the home of the director came to have the advantage of informality and at the same time grew in seriousness and dignity. The group also provided for its social life. The largest social ever undertaken by the young people was held, together with a supper and after-dinner speeches, in all of which there was revealed a growing feeling of responsibility to the church.

One evening the young people took entire charge of the midweek service with the pastor and director sitting in the audience. The program was well prepared and appropriate in every particular. A special prayer was written for the occasion by the committee. The theme presented was "Our Ideals for South Church." Shortly following this there came an enthusiastic request by the boys to take part

in the Every-Member Canvass. Some of them had assisted the year before and told of the value which the experience had had for them. The desire to serve also found expression in the missionary programs at their worship services and in the work of their active service committee, which took complete charge of the Christmas entertainment. This latter committee also cares for the distribution of flowers to the sick and shut-ins. A play was put on to earn money for missions and to buy hymnals. As further indication of this new spirit, two training classes for leadership were instituted, one for girls and one for boys, both enthusiastic and taking their preparation seriously. All this work of the department was described in a report made by their secretary to annual meeting of the church.

The contribution of all these activities to the development of our young people is apparent. Both the Sunday-school superintendent and the director have gladly withdrawn into the background in view of the growing habit of accepting responsibilities on the part of these young people. They have a more intelligent and active loyalty to their church and its work. They have become more thoughtful and resourceful in planning their programs. Mechanical acceptance of adult ideas is being replaced by natural expression of their own and at the same time there has come a growth in reverence and seriousness when such attitudes are appropriate.

40. A PROJECT IN BIBLICAL DRAMATICS[1]

While the writer has used the dramatic method of teaching a story with boys and girls of all ages as well as with adults, the following is a typical case. The group consisted of twenty girls in a week-day class conducted by

[1] Reported by Mary Lawrance, director of the School of Liberal Religion, Jamaica, New York.

several Protestant churches in the parish house of the North Woodward Congregational Church, Detroit, Michigan. Each period was a little less than an hour in length, and began at four in the afternoon.

The story chosen relates the contest of the three young men of the court of King Darius as told in First Esdras in the Apocrypha, omitting, however, the reference to the power of women in the beginning of the speech of Zerubbabel.

In the first period the story was told and then the pupils were asked to tell what kind of pictures they might create out of it if they were artists. This discussion was long and absorbing. The first period closed with the request that they tell next time what name might be given to the story.

In the next session one of the younger girls retold the story, using as an excuse for this repetition the fact that a pupil was present who had been absent at the last session. The name of our story was discussed and several were proposed, all of which showed careful thinking. The one selected was, "The Three Young Men at the Court of Darius." The pupils were next asked how they would dress if they were to represent the scene, and a long discussion followed about homespun materials, their dye, their fashion, and their uses. The lesson closed with a demonstration of how to wear Hebrew costumes. The leader produced a sample man's and woman's costume and dressed up some of the pupils, who began to ask many such questions as: "Why did they wear heavy cloth hanging from their heads?" "Shall I use pins to fasten the end of this girdle?" "Why not?" "Why is the side of the tunic cut on the straight of the goods?" They were asked to discover at home anything they could about Darius, his time or his country.

The third period started with such reports as the children had of their home investigation. Since this was

rather meager, it was supplemented by questions to stimulate them to draw conclusions from such information as they already had. We then made a list of characters and properties, since it was determined that we should give the story in public and use the pantomime method. At the mention of properties we were led into a discussion of their uses and this was particularly fruitful, as one of them involved the question of what material a scribe of that period would use. As the time was nearing for the close of the lesson there was not much opportunity for a rehearsal, but a beginning was made. The girls selected their own cast and fell to work with a will, planning as the high point the big court scene when the king is surrounded by the courtiers and is listening to the contest of the three young men. It was entirely their choice that the king's throne be placed in the middle of the platform and that the three young men should stand on its edge to his right, while the princes of Media and Persia were placed to advantage behind and at the sides of the king. They were warned that variations in their planning might need to be made at the next rehearsal when the action should develop and they left all aglow over the prospects of coming back next week to undertake the working-out of the rest of the drama.

The fourth meeting was spent entirely in rehearsal, and we began with the scene that we had practiced the previous time. When they were in place, we determined the order of the procession both mounting and leaving the platform, always with reference to the position during this climax scene. The opinions of the girls were asked as to how fast or slow should be the tempo of the procession, and the method of making a bow before the king was discussed. After practicing these we went on to the other scenes in the same way, and at every problem as to how a thing should be done, they were consulted rather than told outright. It

was delightful to note how simply they could arrive at conclusions when basing their arguments on facts that they already knew. Thus we worked out the position that the scribe should take when receiving dictation from the king and discovered what would be the natural position for the three young men in the bodyguard when resting outside the king's chamber in the middle of the night. Thus we investigated Psalm 150 for a list of musical instruments to indicate what might have been used by the Jews in their "feasting and music for seven days." It was determined that the position of the scribe be at the left of the king and the girl appointed as courier saw that she should be prepared to place a stool at the right of the throne at the time the king asked Zerubbabel to sit "in token of victory."

As the time assigned to work with the girls was necessarily brief, the making of costumes and properties was not undertaken, but instead these were taken from the leader's costume trunk. This meant that one of the most profitable methods of working out our dramatic problem, planning the color scheme and buying and shaping of materials, had to be sacrified. Nevertheless, we enjoyed a swifter preparation which compensated us in the end. For the last rehearsal each girl was given a costume to put aside, neatly folded with a proper label. The hour was spent going through the whole presentation with special reference to speed of action while the text was read, and for finishing entrances and other acting. This was our fifth and last lesson, yet the time had been sufficient for our preparation. Such matters as lighting the platform the leader took entirely upon herself, as this problem is not vital to the project in hand from the point of view of the student.

On the day that the presentation was given the rest of the school and the other visitors were assembled before the

platform at which there was no curtain or footlights. Everyone had studied to be simple and unaffected and it was entirely easy for the young girls in the cast to give a spontaneous performance exactly as they had done in the rehearsals. There was a simple dignity to all their movements. Since they did not have to speak, there was an entire absence of nervousness and the performance seemed all the more genuine because of it.

41. SELECTING TOPICS FOR YOUNG PEOPLE'S MEETING[1]

An experiment carried through at the Yankton, South Dakota, Summer Conference demonstrates the avidity and skill with which high-school young people build up a topical schedule for themselves. The group consisted of about fifty young folks who met for five hourly sessions to consider the problems and opportunities of their local societies. They considered themselves, during these five hours, members of a single society. A program committee was appointed, its duty being to submit a list of topics for the season beginning the first Sunday in September. The committee proposed the following:

1. The use of such topics only as are specific and practical and related to the lives of young people.

2. The assignment of leaders for only three or four weeks at a time, to make possible the carrying over of an interesting subject for a second Sunday.

3. The selection of only ten topics for the thirteen weeks, so as to allow freedom for extended discussion and for the addition of timely themes.

[1] Reported by Harry T. Stock, young people's secretary, Congregational Education Society, Boston, Massachusetts. Reprinted from the *Congregationalist* for September 6, 1923.

4. The topics suggested were:

What Should Our Education Do for Us?
What Is Our Society for?
What Does Our Community Need?
What Are the Rightful Claims of Our Church upon Us?
Some Things We Are Going to Do This Year.
The Self-centered Life.
What in the Present-Day Social Life Would Christ Approve? What Disapprove?
What Can Christianity Do for the World?
How Can We Overcome Indifference to Active Christian Work in Our Community?
What Have We to Be Thankful for this Year? (Thanksgiving Sunday)

In considering possible topics the committee had in mind a single principle—the needs and opportunities of the local group of young people. A unified program was sought; a practical and attractive phraseology was deemed important. The Christian Endeavor list was studied, as was the "Optional Series" which appears in the *Wellspring*. The result was as follows: Two selections from the Christian Endeavor list, two other Christian Endeavor topics in modified form, two from the "Optional Series," two from a bulletin issued by the Education Society, and two wholly original.

The entire group discussed each item in the report. The discrimination shown by the members is indicated by the following criticisms.

There was general disapproval of "The Self-centered Life." It was regarded as hackneyed and sermonic in form. The idea was good; it needed a new formulation. A second topic was needed to complete it; namely, one which emphasized service. Several suggestions were made; such as, "A Life of Service" and "Does It Pay to Serve?" but these

were immediately rejected. The one approved was, "How Can We Serve?"

This same experiment has been tried elsewhere with similar results. For example, a group of young people at the Middle Atlantic Summer Conference appointed a program committee which brought in its report. Each topic was subjected to careful criticism as at Yankton. But the notable point is the fact that this group chose a list of an entirely different character, which reinforces the principle that each group should choose its own.

42. A GIFT OF HYMNALS[1]

A gift of hymnals to our church school was the result of carefully planned services of worship and of the opportunity which is granted to our young people to share in the preparation and presentation of these services.

For a year or more the superintendent of the young people's division planned and presented services of worship and song with great care and study. The old songbook which had some of the old hymns of the church in the back of it was used, and only those hymns were sung which have stood the test of time. During the year just closed the programs were not only planned by the young people in the different classes, but were presented by them as well. Each of these teen-age classes took its turn at providing a program.

The oldest class of boys, consisting of Juniors and Seniors in high school, presented several programs and found it to be a difficult matter to locate in the old songbook hymns which exactly fitted into the plan for their programs. They wanted to use the dignified hymns of the church and also

[1] Reported by Herbert F. Stevenson, superintendent, Congregational Church School, Needham, Massachusetts.

more recent hymns of service, of which there was such a scarcity in the songbook. The result was that this class of boys decided to present to the young people's division fifty copies of *Worship and Song* as a Christmas gift. They raised the funds through an entertainment in the nature of a crayon talk by the best New England cartoonist.

The occasion of presentation was most interesting. The superintendent had not been made entirely aware of the situation. When he announced the first hymn one Sunday morning, one of the younger scholars stated that there did not seem to be any books available in his vicinity. Other pupils likewise found themselves without a book. Only the superintendent appeared to possess a copy. When he began to question as to the disappearance of their usual songbooks, one of the boys in the generous class arose and made a statement. He said the class had found the old books unsatisfactory because of their inferior quality of hymns and had been examining several newer books of the better grade. He then went on to make a brief presentation speech while other members of the class brought in the new books.

There are four results worth noting:

First, we have real hymnals which insure dignified music in place of the jazzy songs found in so many Sunday-school books.

Second, this class of boys acquired considerable information about good hymns.

Third, they strengthened their habit of service to the school.

Fourth, they developed a larger sense of responsibility for the effective running of the school and the department.

EDITOR'S NOTE.—Since this report was written these books were burned in a fire which damaged the church. One of the first appropriations of insurance money was for their replacement.

43. A CO-OPERATIVE STUDY OF CHURCH HISTORY[1]

In the late spring a class of girls of high-school age came to their teacher and wanted to know what they were going to study the next year. She told them she did not know and asked what they would like. They said they had been thinking and they would like to learn something about church history. To them it seemed that "someone was always saying something" or they "were reading something" that had reference to church history and they were ashamed of their ignorance. The teacher agreed to see what she could do. So a few weeks later she suggested an outline of a course which they thought was just what they wanted. It was roughly this: first, thirteen weeks taking up the growth of the Christian church, beginning with its Hebrew background and ending with the Reformation; second, thirteen weeks dealing with the growth of denominationalism, the Protestant-Catholic division and then the rise of the various denominations in their historical order, with the principal ideas associated with each one and a brief survey of their history and present trends; third, thirteen weeks on the church reaching out in the world of today, taking up the various phases of mission work.

Each girl kept a notebook with her personal notes, assignments, charts, maps, etc. Each week they received mimeographed sheets giving the main points of the lesson and the assignment. There was each week a certain amount of required reading which all did and which served as a point of departure for the discussions. Then there was collateral reading for reports. Two or three reports were made each week, so each girl reported about once a month. These

[1] Reported by Margaret E. Ripley, teacher, Phillips Congregational Church School, Watertown, Massachusetts.

ten-minute reports were such things as book reports on *The Friar of Wittenberg*, *Quo Vadis*, etc., accounts of medieval painting and architecture, the different kinds of friars, and biographies of the great characters. By way of review the class worked out some very good charts and maps, which were copied and included in their notebooks.

Because they were studying something they really wanted to know, and because each girl was studying with the idea of being able to tell the other girls something worth while, they worked very hard and gained more information than could otherwise have been imparted by the teacher.

44. A BOOK OF PRAYERS[1]

In a class of Senior girls in high school the suggestion was made that each Sunday one of the girls should offer the closing prayer. This was done in rotation. The prayer was to carry over some idea developed in the previous lesson. At the end of the year these were bound in a little booklet constituting a real book of prayers for the girls. The following prayers center about the closing years of Paul's life:

Dear heavenly Father, give us the strength and will-power of Paul. Reveal in our minds a definite object toward which we will always work. Such an aim and desire that gave Paul the strength and fire to accomplish what he did. Forgive all our excuses for shirking in your work and put a spark into our hearts to do great things for you. In the name of Jesus Christ our Savior, Amen.

Dear God, we are fully joyous to be Christians. Let us be cheerful Christians and truly industrious. Help us to balance our moments of insight with humble sturdy service. We are

[1] Reported by Helen Bailey, teacher, First Baptist Church School, Newton Centre, Massachusetts.

filled with right intentions; guide us in fitting them into our everyday life. Be patient with a slow scholar. You alone know the earnestness and love in each one of us. We have so many perplexities, yet we know that thou art our great Friend. In thy name we ask everything, Amen.

Dear Father, we thank thee for girlhood. All its joys and hopes and freedom we owe to thee. Help us to take the responsibilities as well as the opportunities that it brings. Dear Father, we are so very thoughtless and foolish sometimes. Forgive us. We need so much thy dear, ever constant presence, thy help and loving understanding. Help us to grow into the full measure of womanhood. And now we ask thee for something girls can have as well as women—big hearts. May we love our fellows wholeheartedly and sincerely and do all that is in our power to help them and to make life worth living for them. In Christ's dear name we ask this, Amen.

Dear Father of all mankind, forgive us for the wrong things we have done and for the things that we should have done, but have left undone. When we come to the end of our lives, may we feel that we have done someone some good, and that we have fought for our ideals. Help us to feel the need of serving thee. Oh, Lord, help us to be strong so that if we are called upon to endure trials as Paul did, we may be ready for them. Trusting in thee for help and strength we ask thee, Amen.

Our Father, who art the Giver of every good and perfect gift, we thank thee above everything else for the gift of thy Son, Jesus Christ, and we wish to renew our loyalty to him on this, our last Sunday together this year. We thank thee for the opportunity we have had this year of studying the life of one of thy faithful servants; may the impulses for good which we have received find fruition in active, loving service. And now, as we humbly bow before thee, may we individually and sincerely reconsecrate our lives to the service of him who died that we might live. In Christ's name we ask it, Amen.

This method helped the girls to form the habit of prayer. It also resulted in more thoughtful prayers in which the girls faced their own problems and made present-day application of the principles discovered in the experience of Paul. The fact that they preserved their prayers in book form for future use will aid in fixing and recalling the ideas gained, while the fact that the book was a co-operative enterprise drew the girls closer together in their devotional life.

45. HOW SIX HIGH-SCHOOL BOYS WROTE "CHRISTIAN CITIZENSHIP IN HIGH SCHOOL"[1]

A group of six boys, representing the two upper classes of the Hartford High School were appointed to select a discussion course to be used by the Hi-Y Club during the winter. After a week of deliberation—during which time they investigated some half-dozen courses—they returned with the statement that they could not find a course sufficiently adapted to the problems of high-school boys and yet containing enough Bible study to be interesting.

Faced with the necessity of having a course and knowing that these alert and deeply interested boys knew what they wanted, the writer put it up to them as strongly as he knew how: "Why don't you write one yourselves?"

The boys accepted the challenge. Three started to work upon the outline immediately. In the meantime, the writer set to work to form an outline to be built around the Christian Citizenship Training Program which has been so fruitful in character-development.

From time to time the group met to talk it over and when the outline was finally finished it contained much of

[1] Reported by W. Waldo Shaver, state boys' work secretary, Y.M.C.A., Omaha, Nebraska.

the "square program" idea. In fact, when the course was finally published, a statement to the effect that it could be used in this connection was made in the introduction.

Upon the completion of the outline the work of the group came under the direct supervision of the Hi-Y leader. Each boy was intrusted with a single chapter and as fast as it was finished it was used as a discussion topic of the Hi-Y Club. In this way it was revised, questioned, challenged, and rebuilt, and finally sent back to the boys for revision. In its new form it came back to the Hi-Y leader for the final checkup.

At no time during the actual writing of the course was mention made of its probable publication. The original plan of mimeographing was carried out and enough copies made for the club.

The boys soon realized that the writing of the course was not a walkaway. There came a day when, with only seven chapters partly finished, the group held a meeting, in preparation for disbanding for the summer. They had secured vacation jobs in widely scattered places over New England. Three months is a long time to a high-school boy. The "gang" would undoubtedly undergo a change and a continuance of the project would be doubtful.

The necessity for keeping the project alive caused the formation of the "Round Robin" plan. A schedule was made and each boy was given a definite part of the work to be completed during his morning-watch period. Upon completion it was to be forwarded to the next boy and finally all the material was to be sent in by the middle of August. At the beginning of the vacation a letter was started around the circuit with the idea of keeping up the interest and holding the group together. Each boy was provided with a small pocket Bible study course and all were to follow the daily readings simultaneously. All the letters urged the

keeping of the morning quiet time. It was suggested also that fifteen minutes every morning on the Bible-study project would enable each boy to complete his chapter before the opening of school. This proved true in each case with the exception of one boy.

The group returned home from the summer vacation refreshed and ready for the job. A keener sense of the responsibility of the task and their realization of the difficulty in carrying out a project of this kind could also be noticed.

The key boys in the group, however, possessed the magic quality of keeping sweet and putting enthusiasm and perseverance into the rest by producing the finished chapters in mimeograph form and suggesting publication.

The course was completed in October, one year and eight months from the time the group was challenged to undertake it. Within a year eighty-five high-school and church groups scattered throughout the country were using the course which the boys chose to call "Christian Citizenship in High School." Its publication by the George H. Doran Company in September, 1923, the indorsement by the Executive Committee of the Federal Council of Churches of Christ in America, and its being listed as a standard course by the International Committee of the Young Men's Christian Association give assurance of its being widely used.

The results of the project are many and varied. The immediate result was perhaps the intensifying of the religious zeal of the group. This was reflected by the growth of the High School Club in Hartford High School from about thirty members to an enrolment of over 600 in two years.

Through special campaigns a cleaner and more wholesome attitude was developed throughout the entire school, causing men prominent in the affairs of the city to take a keener interest in the work of the students.

The members of the group who have entered college are taking an active part in the religious life of the campus. Two have chosen courses to fit themselves for Christian work.

The most positive effect, however, was in the boys themselves. Throughout the later stages of the work, a consciousness that they were preparing something for the high-school boys of the country began to grow upon them. When the Doran Company finally accepted the manuscript, the leaders and boys, at the suggestion of the boys themselves, drew up a contract to turn all proceeds from the course, for all time to come, back into publishing cheaper editions of the work.

The development of the altruistic spirit, however, is far overshadowed by the consciousness of a personal Christ and the adaptability of his teaching to the settling of the personal problems of high-school fellows. The boys dedicated their work to "Jesus Christ, our Hero and Best Friend."

46. THE BUDGET OF OUR CHURCH[1]

It seemed that the young people, mostly of high-school age, knew little of the cost of carrying on the work of the church (Second Congregational, Holyoke, Massachusetts) and its various items of expense. (This is also true of young people elsewhere.) The following problem-project was planned with a purpose—to prompt them to consider this cost and increase their intelligent interest in their church; to increase their sense of ownership of, and responsibility for, their church; and, as a subordinate purpose, to cause them to snap out electric lights in the new parish house when no longer needed. A serious wastage in regard to lighting had prevailed since the parish house was opened.

[1] Reported by Arthur W. Bailey, educational pastor, Congregational Church, Pawtucket, Rhode Island.

After thorough announcement to the members of the young people's society, their regular Sunday afternoon meeting on the day which began the Every-Member Canvass was devoted to working out this project. The attendants were divided into groups of four or five. Each selected its leader, and small tables, paper, and pencils were provided for each group. Each person prepared a statement of what he thought the budget of the church should be. After ten minutes each group prepared its own budget by careful comparison and adjustment of the individual budgets. Decided interest and many surprises were apparent to the leader during this part of the process, which used ten minutes more.

The group leaders then read to the whole group their budgets, and the items were put on the blackboard by the leader. Decided differences caused much thinking and considerable discussion. (The estimates for lighting varied from $200 to $4,700.)

Out of the discussion there evolved a society statement of the church budget which was then compared with the actual budget for the year. Opportunity was given for expression by the members and these responses were for the most part such statements as, "I didn't suppose it cost so much to light the building," etc. A detailed statement of the cost per hour of lighting each important room in the parish house and the church was then read by the leader. The relative amounts for home expenses and missions caused some serious thinking.

Some results: the young people learned some important facts; they grew in appreciation of the great business of carrying on the church work; they sensed their opportunity to help by conserving and by giving and earning money for their church; they worked out a budget with other people—practice in democratic co-operation.

47. ORGANIZING A DISTRICT ASSOCIATION[1]

At a Summer Conference of Young People (high-school age), held at Valley City, North Dakota, in June, 1923, there was a course in Congregational history and organization. The first four days' work was conducted on the discussion basis. There was left for the last day the consideration of the present-day organization of the denomination within the state, and also the relation of the local and state programs to the world-wide denominational program.

Instead of leading the young people out by the question-and-answer method, it was decided to organize the class into a District Association. The District Association is the unit corresponding to the Presbytery in the Presbyterian church, being made up of the churches and pastors within a certain section of the state. Practically none of the pupils knew anything about the organization, the purpose, or the type of meetings of the District Association.

Several days in advance the class elected a business committee which was to prepare the program for the last day's session. This committee conferred with the state superintendent and other state officials who were present on the grounds. Having found out for themselves what the organization and program of an association was like, they assigned certain parts to the young people who composed the class.

When the day came, the first business was the election of moderator and scribe. These persons were then made conversant with their respective duties. The program offered by the business committee was accepted and the regular session was conducted with all seriousness and with an interest which no lecture on the subject could have

[1] Reported by Harry T. Stock, young people's secretary, Congregational Education Society, Boston, Massachusetts.

aroused. Everyone who had been assigned a part by the business committee had worked hard in preparing to do what was expected of him.

The opening service of worship was conducted by two of the young people. Then followed such reports as are often made at the meetings of the District Association, these reports being given by young people who impersonated the various officers. Among them were the following:

The State Superintendent—indicating what he had done during the year and what was in prospect for the current year.

The Woman's Foreign Board—reporting upon some of the emergencies faced during the year and showing what the responsibility of each local church was.

The State Young People's Worker—presenting plans already undertaken and those contemplated.

The Director of the Apportionment Campaign—indicating the state's quota for denominational benevolences; the amount the local churches in this association were to raise, etc.

Various business matters were then considered and acted upon, such as the acceptance of the quota of the apportionment, plans for raising the money, etc.

There was present at the Conference a theological student who had a missionary field during the summer. He was not ordained. Part of the work of district associations is to consider the fitness of candidates for ordination. The committee had considered the case of this man and recommended that he be examined by the association for ordination.

The candidate gave a statement of his Christian experience, of his beliefs, and of his preparation for the ministry. After this, the young people were offered the privilege of examining him still further. A number of them asked him questions concerning matters of belief, and with reference to his idea of the work of a minister. After considering his replies they voted to proceed to the ordination. They did

not carry it to the extent of actually going through the process of ordination, but all of the preliminary steps were taken.

The results were very apparent. It was the best possible method of impressing them with the organization of the District Association and the relation of that unit to the church at large. Remarks were afterward made by pastors in which the opinion was expressed that this simple project gave these young people much more information about the organizations of the church than many of the deacons in their local fields had gained during many years of connection with their denomination.

48. A WORLD-SERVICE PROJECT[1]

In planning for the year's work with ninety-five high school girls in a self-governing department, six plans for projects were presented in detail and the girls were allowed to make their choice. Not only was each plan definitely explained, but a personal appeal was made for the finished piece of work by someone who actually needed this particular thing. Each girl, after a week's deliberation, handed in her name with first and second choices designated. The voting showed little interest in two of the enterprises so that four groups were finally formed.

The most popular project was the world-service project, which was presented by a young missionary just leaving the church for her introductory work in Japan. The fact that she would first have to learn the language and would, perhaps for a few years, be somewhat handicapped by her ignorance of the tongue, made her appeal for an illustrated story of "The Life of Christ" very graphic. She told of

[1] Reported by Mrs. Arthur Raymond, superintendent, high-school girls' department, First Congregational Church, Oak Park, Illinois.

the dearth of books and pictures pertaining to Bible stories and made the girls feel that a book made by them would be valuable. The class which adopted this enterprise of service was taught by a sister of the missionary, and her letters as she traveled abroad, her first impressions, her struggle with the language, were shared constantly with the girls.

At first, books descriptive of Japan and its people were studied, such as *The Leaven in Japan*, *Japan on the Upward Trail*, and *The Honorable Japanese Fan*. A map of Japan was hung in their room, and all of the mission schools were marked with colored crayons. A Japanese village was made by the girls and presented to the junior department. A dialogue between a Japanese mother and her daughter was worked out and put on as a program before the other high-school classes. The dialogue illustrated the conservative view of old Japan and the modern ambitions of the younger generation. At Christmas time each girl made a book using the ten Perry pictures which she liked most, writing opposite each picture a simple explanation. These were mailed to Japanese girls with whom they corresponded.

After Christmas all worked together on one book called *The Life of Christ*. Forbush's *Boy's Life of Christ*, Dean Hodges' *When the King Came*, and other books of this kind were used as sources. The incidents in the life of Christ were studied and presented by the girls on Sunday. During the week each girl wrote in her simplest style the story told the week before. The best version was selected by the teacher and the girl whose version was chosen had the honor of writing her story in the book. Unusual illustrations were found and each story had at least one picture, some of them many. The book when completed was dedicated to Miss Babcock, the missionary in Japan, and sent to her.

The teacher was well prepared to lead this group, having read most of the books. Much of the material needed for

posters, maps, and the illustrated book was put before the girls from the first. Each Sunday the class, which numbered twenty, was divided, half of them sitting around a large table where the handwork was carried on, the other half in an outer circle, taking part in the discussion or in turn presenting to all a prepared book review or story. The book used for *The Life of Christ* was a blank bound book or "dummy" which may be bought from any publisher, but the ideal book should be made from binding to cover decorations by the girls.

In an evaluation it can be frankly said that the project method has doubled the interest and brought forth, for teachers as well as pupils, more study and deeper devotion. Sentence prayers in class have developed more naturally, as the girls all feel they have something very definite to pray for. We have discovered in the past that high-school students have an overfilled program and that time for the study of a church-school lesson is never found. With the project method the incentive is so great that almost every student manages somehow to find the time. Thus we have greater interest, deeper devotion, larger results, and last but not least, a bond between the teacher and the members of the class which is invaluable, for they feel that together they are accomplishing something for God's Kingdom.

49. A HOME-SERVICE PROJECT[1]

NOTE.—To understand the school situation which made the following enterprise possible, read the first paragraph of the preceding description.

Two well-known members of the First Church, Miss Margaret Beard and Miss Frederica Beard, both teachers at

[1] Reported by Grace E. Mayer-Oakes, formerly director of religious education, First Congregational Church, Oak Park, Illinois.

the Montgomery Industrial Institute, a school for colored girls at Montgomery, Alabama, gave the point of contact and initial interest. After consultation with the director of religious education, Miss Frederica Beard during the worship period of the girls' department pictured in a way full of human interest the struggle of Negro girls in the South for an education. She spoke especially of the dearth of suitable material with heroic and moral appeal for a reading-class of fifth-grade girls and suggested that some members of the girls' department might like to interest themselves in these girls.

Those who chose this project decided to make several books under the title of *Heroines of Service*. The first step was to secure an understanding of the whole racial background, so the group started the study of the home mission textbook, *In the Vanguard of a Race*.

Soon came an S.O.S. call from Miss Beard, "We came to the word 'canoe' in our reading lesson today. None of the girls knew what it meant. They have never seen even a rowboat. Could you send us a picture of a canoe?" They could. That week the girls met to make up a scrapbook, entitled *Modes of Transportation*, showing all kinds, from an elephant to an airplane. The response from the negro girls came in the shape of a "Guess What" box containing southern products. Accompanying this was a note, saying "Can you guess what they are? What do you girls do when it snows?" The contents of the box our girls fastened to cardboard and labeled—cotton, moss, peanut vines, etc. This occupied one week-day meeting. Then for a couple of weeks they were busy accumulating pictures of snow scenes, and making scrapbooks of winter sports.

Now came the annual Interchurch Girls' Conference. Some of the First Church girls had become acquainted with Rev. Harold Kingsley, director of Negro work in the North

for the Congregational churches, at the Missionary Education Conference at Lake Geneva the previous summer. "If only the girls could get to know a *real* live intellectual Negro like him!" said one of the girls. "Let's have him speak at the Girls' Conference." The week of the Conference, Mr. Kingsley's church at Cleveland burned to the ground. Our project was now reaching all of the church girls in the community. Fifty dollars was raised to outfit a girls' dressing-room in the new church house in Cleveland.

"Why do colored girls use rouge and powder, straighten their hair and apparently try to look white?" asked one critical young lady of Miss Beard. "Perhaps," was the reply, "it is because they have only white ideals of beauty set before them. Why, do you know, you people never think of sending us anything but *white* dolls at Christmas time." Right there was born the Christmas service project for the entire department. Such a search as there was to find pretty *colored* dolls! Such excitement when a girl discovered a batch of them in Chicago and phoned wildly to the director, "I've found them. Shall I bring them out?" And fifty colored dolls were dressed and sent to the primary department of Miss Beard's school.

Then came the fire which destroyed one of the main buildings at the Montgomery Industrial Institute. "We'll have to do more than make scrapbooks now," said one of the girls with tears in her eyes. Again the whole girls' department joined in the presentation of two plays and over $200 was contributed to the rebuilding of the school.

Commencement time was approaching. The first colored girl to graduate from the local high school was adopted by the girls of this project group. She was an accomplished musician, and was invited to play at the Girls' Conference. Someone discovered that she was anxious to go to college. Mr. Kingsley was in need of a summer

worker. The Congregational Sunday School Extension Society sent out college students as summer workers. If the church school sent $300 to the Extension Society, one of our regular benevolences, they would send our Oak Park girl to assist Mount Zion Church in Cleveland. We would thus be helping an accredited society, enabling a colored girl to pay her way through school, lighten the burden of our friend, Mr. Kingsley, and bring joy to the hearts of little Negro children in a big city.

The junior and high-school boys' and girls' departments set about raising the money. The effort culminated in the Children's Day program, when the girl herself told a story showing the work of the Extension Society. It was a moment of triumph, indeed, when she stood before the school hand in hand with the daughter of the woman whom years ago her own mother had accompanied north as a maid, and received from her lips her commission sending her forth as our ambassador to carry our love to the little children of a city's slums.

In the meantime, the books, *Heroines of Service*, were growing. They contained the lives of some noble colored women, of Florence Nightingale, Harriet Beecher Stowe, Alice Freeman Palmer, Ruth, Esther, and Miriam, and many others. *Heroines of the Faith* in the "Scribner Series" and *Lives Worth Living* by Peabody were used as source books.

Note the scope of this project. Besides this real instruction and inspiration, it grew to touch all members of the girls' department, then a large part of the church school, the church itself, and finally all of the girls in the community. "What did you learn from this project?" one of the girls was asked. "So many things," came the enthusiastic reply, "but especially this—if colored girls only had a chance, there would be just as many great colored women as there are great white women—if not more."

50. OUR CHURCH'S WORK AROUND THE WORLD[1]

The high-school department of the church school of United Church, Oberlin, Ohio, is organized with a council consisting of one delegate elected from each class, together with one of the adult leaders. This council plans the details of the department's work, and submits the principal plans to the entire group for discussion and ratification.

At the beginning of the year 1922–23 the council discussed this question: How shall we recommend that our money be used this year? The previous year the department had selected a different interest every three months, and it was suggested that the same plan be continued. Another suggestion was made to the effect that, since the majority of the group were members of the church, it might be well to give to all of the benevolence interests of the church, for the entire year, and at the same time to try to learn more about what these interests are. After some discussion the latter suggestion was agreed upon as the council's recommendation.

Shortly afterward, at the business session held in connection with the annual banquet of the department, one of the girls of the council presented this recommendation, and it was approved. The decision was thus reached to use all of the offerings of the year for those outside enterprises which the church is supporting, through its regular denominational machinery.

The next problem for the council to solve had to do with the best method of finding out more definitely about these various lines of work which the church was helping, and in which the department, too, was now co-operating. After

[1] Reported by John Leslie Lobingier, educational pastor, United Church, Oberlin, Ohio.

some discussion the council voted to take a few minutes every Sunday morning, as part of the department's opening service of worship, for talks by the boys and girls themselves. These were selected for about two months at a time, just as the leaders for the worship period were appointed. Simple mimeographed programs such as the following were struck off and distributed:

THE CHURCH SCHOOL
UNITED CHURCH
OBERLIN OHIO

THE HIGH-SCHOOL DEPARTMENT

Schedule for the opening service of worship, Sundays at 9:45 A.M.

November 19: Leader: Mary Wright
Four-minute talk—Harvey Webster:
"What Our Church Is Doing in the Mountains of the South"

November 26: Leader: William Flammer
Four-minute talk—Marjorie Richards:
"What Our Church Is Doing in Africa"

December 3: Leader: John Rodgers
Four-minute talk—Marianne Wetzel:
"What Our Church Is Doing for the American Indians"

December 10: Leader: Marguerite Griffiths
Four-minute talk—Douglas Rugh:
"What Our Church Is Doing in China"

etc.

One of the members of the council was charged with the responsibility of reminding the speaker each week, and those asked to make the talks did so, with only one or two exceptions during the year. Week after week they came to the

educational pastor, or to someone else, for suggestions, or to secure books or magazines that might furnish material on their particular topics.

As the year progressed one or two classes within the group showed their interest in some particular cause that had been presented by doing some special piece of service. The senior girls, for example, met once a week for eight or ten weeks to make garments for the children of a certain hospital in China.

This whole project had genuine value for the pupils themselves. About 90 per cent of them were church members, and it made their church membership more intelligent. It led them to a fairly comprehensive view (elementary and superficial though it was) of the work of the church in other parts of this country and in all the world. It played its part in developing the attitude of friendliness for other peoples, and increased their desire to show that friendliness in practical ways. It gave the young people a deeper interest in the church school, the church, and the work of the church, because the program was not superimposed upon them, but was felt to be their own in every way.

SECTION VI

PROJECTS OF YOUNG PEOPLE

51. A CHRISTIAN CITIZENSHIP-TRAINING PROJECT[1]

The young people's department of a large church in a residential section of the city of Chicago conceived the idea of a concerted effort on the part of all young people's groups of a given ward toward the securing of legislation and the election of city officers who would stand for law enforcement, temperance legislation, and civic housecleaning.

The matter was thoroughly discussed in a series of department sessions, made up of the young men's and young women's classes. The problems of organization for the task, the objective to be accomplished, and the methods of accomplishing it were all considered. Representatives were appointed to meet with representatives of other young people's departments of the several churches.

These representative committees carried the project back to their respective young people's groups and after a study of the problem by all the churches, plans were made to carry out the enterprise.

A certain number of precincts within the ward served by the co-operating churches were districted for the several co-operating groups. Each young people's department was assigned a section. They then organized themselves to study the church membership of the assigned territory. This involved a study of the membership of all the

[1] Reported by Ivan S. Nowlan, general secretary, Massachusetts Sunday School Association, Boston, Massachusetts.

co-operating churches. The young people went out two-and-two in their visitation campaign, going usually in pairs that represented different political parties. Their aim was to put party politics in the background and appeal to the voting church membership of the territory to vote at the primaries for men who would stand for law enforcement, temperance, and civic housecleaning.

Going two-and-two, representing different parties, one of the team was prepared to speak in the interests of the party represented in the home visited and both co-operated in urging the bringing out of the best persons as candidates for office.

In addition to a study of the church rolls, the teams were obliged to study carefully the voters' lists and to see where persons were not listed who should be. Attention was given to interesting the Christian citizens in the elections. The territory was completely canvassed, pledges secured, and a great deal of enthusiasm generated for voting as Christians.

The result of the campaign was that the community was actually awakened by the young people to a realization of the significance of the impending elections, and foundations were laid for civic housecleaning. The young people, of course, stuck by their task right through the elections. It is to be noted throughout that the canvass was not made on party lines, but to secure the finest type of nominees for the parties represented and to keep in the forefront certain civic legislation that was urgently needed.

It is evident that in addition to interesting older citizens in their Christian civic duties, these young people received a very definite training in Christian citizenship through this project. The several experiences connected with it not only opened their eyes to many facts, but resulted in new attitudes and specific habits of acting as good citizens.

52. OUR YOUNG PEOPLE'S INSTITUTES[1]

At the initiative of the pastor, Rev. Vaughan Dabney, in December, 1921, the young people of Second Church in Dorchester, Massachusetts, held a Young People's Institute to answer the question, "What Is Our Place in the Life of the Church?" The Institute was planned and conducted by the Young People's Council which had only recently been organized. This body was composed of some fourteen members elected annually from each young people's class and society including two members from the senior department. In addition to these the pastor, director of religious education, church visitor, and church secretary were made permanent members. The formation of this council was a first step in the program to give unity and significance to the activities of the young people.

To this organization was delegated the responsibility for projecting and carrying out the Young People's Institute. It was planned for the second week-end of December, beginning Friday night and closing with the evening service in the church auditorium on Sunday. To insure the success of this new venture Rev. William S. Beard, of New York City, was invited to become its leader and deliver the addresses, a responsibility which he admirably fulfilled. The opening service was held Friday evening with an exceedingly effective address by Mr. Beard. Saturday afternoon six conferences took place. Such subjects as "What Is the Matter with the Young Man of Today?" were discussed. A supper featured by songs, cheers, and after-dinner speeches followed the conferences. Late Sunday afternoon came the communion service, for young people only, administered by

[1] Reported by Edwin E. Aiken, Jr., director of religious education, Second Church (Congregational) in Dorchester, Massachusetts.

the ministers of the church and Mr. Beard. This was the most impressive part of the entire program. The regular Sunday evening service was made a part of the Institute and Mr. Beard delivered the closing address. The attendance at the Institute numbered 147 young people between the ages of approximately sixteen and twenty-five.

The young people played a very large part in directing the Institute. Adult leadership was, of course, necessary to deliver the addresses and lead the conferences. The council had the advantage of guidance and advice from its older members. Other than that, however, everything was in the hands of the young people. They constituted the program committee, the supper committee, and the committee on printing. They furnished the presiding officers for every meeting and conference, provided the music, and planned and carried out the dramatized scripture selection. At the communion service four young men acted as deacons. The young people upon whom all this responsibility fell accepted it with an enthusiasm and wholeheartedness that made the Young People's Institute what it unquestionably was, a great success.

A year later a second Institute was held, under the direction of the same council. The program was similar to that of the first Institute although there were a few changes. Having gained experience through conducting one Institute, the council felt it would not be necessary to ask anyone to be the conference leader. The number of conferences was reduced from six to three. A new feature was the printing on the back of the program of a brief "Who's Who," introducing the speakers and conference leaders. The communion service again became the most solemn and impressive hour in the program. The second Young People's Institute was brought to an end at the Sunday evening service with an address, "American Youth and the World's Need" by Dr.

Francis E. Clark. Over one hundred young people attended this second Institute, which had now become a permanent feature of the church life.

The third Young People's Institute was held in December, 1923. Responsibility for its direction fell to a new council. The members of the new council proved themselves worthy successors of those who were retiring. After careful discussion the subject, "What Are Our Social Obligations as Christians?" was agreed upon for the Institute. In its general outline the program was identical with that of the previous Institute. A new feature was a young people's choir of forty-eight voices which took part in the Sunday-evening service. The members of the choir wore the regular choir gowns and conducted themselves like the church choir even to the processional and recessional. As in other years the high-water mark of the Institute was reached at the communion service. No other part of the program touches the heights as does this. The attendance at this Institute numbered approximately one hundred young people.

Have these Institutes made a lasting contribution? Emphatically, yes. They have given the young people a unity and a consciousness of their place in the church hitherto lacking. They have offered a channel of expression for creative activity which has itself brought new life. They have paved the way for the consolidation of two comparatively sterile and ineffective young people's societies into one vitalized and compact organization with a real program. And finally, they have given a vision of service which for three successive summers has sent someone of the young people into the field of Sunday-school extension work. The test of anything is always its fruits. By their fruits the Young People's Institutes of Second Church in Dorchester have been abundantly justified.

53. CORRELATING THE RELIGIOUS AGENCIES OF A COLLEGE[1]

Elon College has always been friendly to all religious agencies. Accordingly on our campus are found the Y.M.C.A., the Y.W.C.A., Christian Endeavor, the Sunday school, the church, the Volunteer Band, and a Ministerial Student Association. Each of these organizations felt that it must have at least one group meeting weekly, and the college being small, with less than four hundred students, it had become a point of honor for all to attend every group meeting and also for each organization to endeavor to incorporate locally the plans and programs handed down from the headquarters offices. Each organization, too, had to have its weekly offering, its study program, its committee work, and the like.

The consequence was that students were busy keeping the complicated, competitive machinery going. A class in religious education made a survey of the situation, discovered the points of duplication, and decided to draft a constitution for a co-operative agency, which should conserve all the good of every organization, eliminate lost motion, and have time for some really constructive and worth-while service work in the community. The evil of too many organizations was to be solved by another organization. Strange and paradoxical though it be, the solution of our present situation in the colleges appears to be discoverable along this line.

This new organization was styled the Religious Activities Organization. Its membership is not individual, but organizational. The constituent members are the organizations mentioned above. Others from time to time may be

[1] Reported by William A. Harper, president, Elon College, North Carolina.

elected. The R.A.O. was given authority to control through its cabinet and committees all the religious life of the campus. The cabinet consists of the four officers of the R.A.O. and there are six committees, each of six members or one for each constituent organization, with the college pastor and the professor of religious education as consulting members.

These committees are as follows: Group Meetings, Study Courses, Social Activities, Budget, Membership, and Community Services. The R.A.O. is now in its third year and is stronger with the student body than ever before. The reason for this growing favor is to be found in Article VII of the constitution, which describes the duties of these committees and is as follows:

Group Meetings.—This committee shall arrange for as many prayer and discussion groups and other types of meetings as in its judgment is wise. There shall be at least one monthly public service for all the groups and all group meetings shall be held at the same time. There shall be prayer and discussion groups as follows: Y.M.C.A., Y.W.C.A., Christian Endeavor, Student Volunteer Band, and Ministerial Association. Other groups may from time to time be provided. Whenever any group numbers more than forty it shall be divided.

Study Courses.—This committee shall construct a program of Christian themes for the year and arrange with the Sunday-school superintendent to have them given in the college Sunday-school classes.

Budget.—This committee shall canvass the student body to raise the budget submitted by them for the constituent religious bodies and adopted for the year for each, using the weekly envelope system of collection for the pledges secured.

Membership.—This committee shall look after securing members, attendance, and other such items as naturally fall to such a body.

Community Service.—This committee shall articulate its work with the Department of Religious Education of the College,

assisting in every way possible, particularly in the week-day religious work, the supervised play, the Boy Scouts, and Camp Fire Girls now being conducted for the Elon graded school pupils, and also taking part in the work for the Negroes and the Christian Orphanage to be inaugurated, and in such other work as may from time to time be instituted.

The one disquieting force has been the traveling secretaries of the national organizations who cannot feel satisfied that their own programs are not fully carried out in detail. So far our R.A.O. has successfully maintained its right and duty to modify these programs. Colleges need the co-operation of the general boards in solving the problem of agency correlation, and I suspect as more of them gird themselves for this task this co-operation will be more generously forthcoming. Once correlation of agencies has been tried, it will be difficult to return to the competitive state.

54. A DEPARTMENT OF RELIGIOUS EDUCATION SERVING THE COMMUNITY[1]

The sciences cannot be properly taught without laboratories. Religious education courses, too, need laboratory facilities. The student life of the campus and the community religious needs offer colleges their opportunity in this direction. Students in religious education without such opportunity to test by experience the theories they discuss are living in hot houses. We have too much religion of the hothouse type.

Realizing the situation, the department of religious education in Elon College co-operates throughout with the Religious Activities Organization (for discussion of which see

[1] Reported by William A. Harper, president, Elon College, North Carolina.

preceding description), and uses its students for certain definite religious, social, and recreational purposes in the college community.

A word should be said about the courses offered in this department. They are six in number and a student majoring in the department may elect all six of them. He must take at least four. These courses are entitled: "The Christian Home," "The Church in the Modern World," "The Curriculum and Program of the Church School," "Organization and Administration of Religious Education," "History and Principles of Religious Education," and "A Course in Leadership-Training." The laboratory work is designed to illustrate the classroom instruction in these courses.

The first laboratory achievement of this department was a survey of the religious life of the campus and the creation of the Religious Activities Organization.

In the community, following a survey, a Week-Day Religious School was organized for the town graded and high school. This school has but one hour a week for religious instruction and the curriculum is in the experimental stage. No textbooks are used by the pupils. The session each week consists of a brief period of worship, a story period by classes, and a recreational period of thirty minutes or more under supervision following the hour session of the school. The superintendent of the graded school dismisses all pupils one hour earlier on Thursday and practically all remain. No school credit is asked for.

The play of the graded-school children during the recess periods is also regularly supervised by students in the department of religious education.

There is an orphanage for white children in the community. Our next step was to incorporate them into the plan of week-day religious instruction by conducting a kindergarten school of religious instruction there.

Then came a night school of religion for the colored adult population and a week-day afternoon school for the colored children at their grammar school. The pastors and teachers of the colored people have entered heartily with us into these plans. One reason for this is the class in the college Sunday school taught by Dean Hook on "The Race Problem," where colored leaders occasionally speak and proper ideals are inculcated.

On Sunday the students of the department of religious education assist in the village Sunday school, while some of them are regular teachers. This, however, is not especially encouraged, as in the summer it leaves the classes unprovided for. On Sunday also, a Junior Church is maintained for the community children up to twelve. A country Sunday school near by is now being taken over, and the school will be manned by students of the department, while the college ministerial students will furnish preaching. This Sunday school is non-denominational, but promises to develop into a permanent organization around which a church will naturally group itself.

This experiment has convinced us that there should be a laboratory building for religious education on each Christian college campus. We have succeeded in convincing a liberal layman that we are right in this desire, and he has decided to erect for us a Christian Education Building, the first of its kind, says Dr. Walter S. Athearn, in the country. This building will house the social and voluntary religious life of the students, provide facilities for the Week-Day Religious School and for the community Sunday School, for the Junior Church, the community Boy Scouts, and Camp Fire Girls, and such other local social, religious, benevolent, and recreational organizations as can be incorporated in the laboratory scope of the department. In the summer a Summer School of Religious Education will use this building

and a community Daily Vacation Bible School of three weeks' length is contemplated.

The aim in all the department's laboratory work is to pass impressions over into becoming expression and to give practical demonstration that the best religious instruction is found not in information but in life, in conduct, ultimately in Christian character.

55. CHRISTIAN VOCATIONAL GUIDANCE[1]

A very interesting series of talks and discussions on the various vocations took place in our church among our oldest boys last winter.

A joint meeting of the two oldest classes of boys was called and it was suggested that they appoint a committee to arrange a "feed" for the evening of the meeting.

After the "feed," which was a very good one, it was proposed that if the boys wanted it, they plan a series of meetings at which they should have a speaker for their guest at the dinner and the speaker in turn present to them his vocation, particularly in the light of its Christian possibilities.

The suggestion met with the immediate approval of the boys and they appointed a committee from their own number to secure speakers and to make the plans for the dinners. There were four meetings of this sort and it is planned to continue this particular phase of our church-school work this winter.

The four subjects discussed last winter were: "Printing and Lithography," "Publishing," "School Teaching," and "The Ministry." The most pleasing results apparent at the present time are the enthusiasm of the boys for this

[1] Reported by Herbert F. Stevenson, superintendent, Congregational Church School, Needham, Massachusetts.

sort of thing and their earnest discussion with the speakers of the problems involved in their choice of a life-work.

56. THE YOUNG PEOPLE'S SUMMER CONFERENCE AS A PROJECT[1]

The Fourth Annual Congregational Young People's Summer Conference held at Pomona College, Claremont, California, July 2–9, 1923, was built as a single project of young people's work. It was an effort to get a representative group of two hundred young people to discover a common Christian life, to study its principles, and to work out a common purpose. To this end the worship, study, recreation, and work of the conference were directed.

The young people were organized into table groups of nine with an adult leader. This was the basic organization of the conference and a method of social education, inasmuch as, wherever possible, no two young people from the same church were put into the same group. Each group selected a representative to the cabinet which also included three members of the faculty and which dealt with all matters pertaining to the conduct of the conference. These groups also were the basis for the recreational and devotional work and for the carrying-out of the service program.

The four study periods in the morning were devoted to graded courses in "Effective Methods in Young People's Work in the Local Church," a general course on "The Meaning of Religion," elective courses in the "World-Wide Program of the Church" and another general course in "Vocational Guidance." The problem-project method was used in each of these courses with the hope that through them the young people might find themselves as a working

[1] Reported by George T. Simons, director of religious education, Southern California Congregational Conference, Los Angeles, California.

unit in the local church and its world-wide program. The recreational work in the afternoons, the life-work challenges of the educational ministry, the pastoral ministry, and the world-service ministry of the church in the evenings, and the entertainments were built with the idea of how the young people might work out recreational programs in their own class and departmental groups in the local church, and as individuals and groups might be related to the larger ministry of the church.

The entire week's work culminated in the organization of a Congregational church in which the work of the week formed the basis. A modern church with its officers and various departments reporting a program which had been worked out in various class groups the preceding week, the joining of the nearest association of Congregational churches with the actual officials of the conference and association being present, the calling and reception to the pastor, and the general set-up of the entire program of the church's work were features of this grand finale.

The entire project was built upon Christianity as a movement, and the Christian life as a way of living, and its work a matter of social participation in life with the Christian attitude, rather than simply the creation of the machinery of church organization and the set-up of so called "religious" activities. The conference then became a fellowship of youthful leaders in a modern Christian youth movement.

57. DISCOVERING A PLAN OF LOCAL SCHOOL ORGANIZATION[1]

A class studying organization of religious and moral education discovered that a multitude of movements were

[1] Reported by Paul R. Stevick, professor of religious education, Morningside College, Sioux City, Iowa.

asking for a place and time in the life of the growing child The question was raised: "Are all these organizations needed, or is it true, as some are saying, that there are too many organizations now?"

The first step toward finding the answer was to assign to each member of the group certain movements, for an inquiry into their historic occasion, the sort of religious or moral training they proposed to give, the ages (and sex) of adult leader and of follower, the form of organization, and other relevant items.

Reports were brought in one by one until the field had been covered. Then a careful search was made for points of difference and similarity, for overlapping and for omissions when viewed from the standpoint of the child's total need.

Discussion revealed that the scheme of organization adapted to fit a given situation would depend upon the size of the community or congregation, the fundamental religious theory of those who did the planning, and other factors. (In the group were students of Jewish, Roman Catholic, and several varieties of Protestant extraction.)

By common consent, each member of the group set about the making of a scheme of organization for his local situation. The various plans were then presented to the entire group for criticism and explanation.

Net result.—Each student had reached a definite, even though tentative, answer, to the question formulated at the beginning of the study, and each had a clear chain of reasons anchoring his conclusions, as well as a broader understanding and sympathy for the ideas of leaders in most of the important movements of the present. A number of the class went out and put their organization plans into actual practice in their own schools.

58. IMPROVING CHAPEL SERVICE[1]

A college class in the department of religious education had spent five periods in considering the theme of worship. The class discussion had been based upon observations in the local Sunday school and reference-reading. Feeling the necessity of moving on to other problems, the teacher suggested that other students and the faculty might profit by a demonstration. The chapel service in this college, as in so many others, is a combination of pep meeting, social gathering, advertising time for college stunts, visitor's lecture hour, and faculty exhortation, any and all of which elements might be introduced by Scripture reading and prayer. Nearly every student and every member of the faculty realized the ineffectiveness of the situation from the standpoint of real worship. Most of them had long since given up the situation as hopeless.

The suggestion that the class divide into six committees, each to provide for one worship service, met with a cordial response. The committees set to work and for the last six weeks of the spring semester one program each week was entirely in the hands of the students. The problems of student life, patriotic days, and Mother's Day furnished program themes. Each committee arranged its own program, provided for special music, prepared scripture readings and talks. The committee work was done out of class. The assistance of the teacher and others in the school was utilized. Sometimes a committee would ask for criticisms of the class on a proposed program before presenting it. In securing participants, the committees used both their own members and others outside the class.

The programs as carried out varied in quality. Some were very effective. At the next session of the class in

[1] Reported by the author.

methods following the presentation of a program, fifteen or twenty minutes were given to judging it. This period of criticism was entered into by the class with great interest. In fact, so keenly did the students become aware of defects that even during the execution of the program some of them watched the instructor to see what he thought of mistakes made. The criticism of one program had a marked effect upon the plans for those which followed. Such matters as the removal of the faculty from the platform seats, elimination or reduction of unnecessary and distracting announcements, the quality of work exhibited in particular numbers, the worship value of the program as a whole, the response of the student body, points of failure and how they might be remedied, all came in for consideration.

This series of projects had a number of values. They gave the class not only a clear understanding of the principles of worship, but considerable skill in actually planning and carrying out programs. The students discovered a wide variety of methods of producing a truly worshipful attitude. Just how each element in a worship program makes its contribution to the whole received concrete treatment. Since these students were to take their places as lay-workers in their home churches, better methods were given wide distribution. The conviction was developed that desired results in worship could be obtained if thoughtfully planned for.

Certain values resulted for student life in general due to the fact that the projects gave an additional opportunity for the expression of student ideas. Training for public appearances, especially in religious meetings, a sense of responsibility for undertakings of such a character, and a realization of the democratic element in having the faculty and students worship on the same level, might also be listed as desirable outcomes.

59. AN ENTERPRISE IN PLAY-WRITING AND PLAY-PRODUCTION[1]

During the year 1922–23 the writer was asked to prepare a Bible-study textbook for the use of the Epworth League of the Methodist Episcopal church. As it happened to be the year in his cycle in which his advanced classes covered the classic Hebrew prophets, he decided to combine his teaching work with his writing work, and prepare a brief course on Amos, Hosea, Isaiah, and the Herald of the Restoration.

Any Bible teacher realizes how difficult it is to make this subject interesting to young people of high-school age. As the book neared completion, in spite of all his efforts to lighten up its pages, the writer was continually oppressed with a sense of its deadly dulness, and what to do in order to make it a feasible course for adolescents was a question that constantly haunted him. Finally it occurred to him that if, in connection with the study of any given prophet, the class of young people in the church could be preparing to present a little playlet on that prophet, this might give the needed stimulus and thrill.

Accordingly he took his advanced classes in the prophets into his confidence and asked them to write the playlets for him. They took up the work with peculiar avidity, and a number of plays were submitted, some of them in the writer's opinion quite as good, if not better than those finally printed in the booklet, but either on account of the length or for some other reasons not chosen for printing.

In all of the plays the person representing the prophet spoke only the words of Scripture. The other characters of the play and the words that they uttered were simply intended as a foil to bring out the Scripture message in its his-

[1] Reported by Rollin H. Walker, professor of English Bible, Ohio Wesleyan University, Delaware, Ohio.

torical background. Much attention was paid to the task of bringing plenty of action across the stage so that the prophet's words might seem like sparks struck out from flint by the opposing and scornful populace.

About this time another suggestion presented itself. The Sunday-evening service of Commencement week was beginning to be a real problem at the Ohio Wesleyan. The imported speakers did not have a respectable audience in the great chapel. And it occurred to the department of the English Bible that if it could present one or more of these biblical dramas, the problem of having a dignified religious service which at the same time would attract the audience might be solved.

The department of oratory was called into consultation and these teachers kindly promised to co-operate in every way. One of the professors of oratory was appointed a committee to determine which of the dramas should be presented. He chose the one on Isaiah and the one on Jeremiah. In consultation with him a committee from the class was appointed to superintend the production of the plays. Fortunately a number of them had had special training in play-production in connection with the department of oratory. Hence they took the responsibility and the burden entirely out of the hands of the busy professor of the English Bible, and entered upon the work with great eagerness. In order to bring out some students who had never had their chance in any of the public performances of the college, the cast was entirely confined to the class in the prophets. This gave it also the added advantage of being made up of persons enthusiastically committed to religion, and made it natural to open the rehearsals with prayer, and to conduct the whole affair as a religious enterprise. When the writer went behind the scenes Sunday evening just before the performance, he found that the little lady who was stage

manager had gotten everybody connected with the play on his knees in prayer for the service.

The audience was very large, and the religious impression produced was profound, so deep indeed that the strictest Puritans in this Methodist school could not find it in their hearts to criticize the departure.

Under the encouragement of the success of this enterprise the department of oratory is offering in the second semester of the current year a course in the production of religious drama. They look to the students of the department of English Bible, however, to write the plays which they are to produce.

Some of the playlets, written by the students and edited by Miss Helen Willcox, are published in a pamphlet under the title, *Fearless Men*, by the Methodist Book Concern, New York. The textbook on the prophets with which they are intended to be used in the churches is published by the same house under the title *Men Unafraid: Four Pioneers of Prophecy.*

60. THE COMRADES OF THE WAY[1]

That there seems to be in human nature an inexhaustible desire for ritual and pageantry is shown by the persistence and growth of the secret orders. The fact that this appeal is particularly strong during adolescence and gives therefore a fundamental basis for the training of young people has led recently to the establishment of junior fraternal societies by such orders as the Masons, the Odd Fellows, the Knights of Columbus, and others. Using this love of ritual and symbolism, we are developing in our church an organization known as the Comrades of the Way.

[1] Reported by Harry W. Kimball, pastor, Congregational Church, Needham, Massachusetts.

This religious order derived its name from the fact that "The Way" is the earliest known name given to the Christian faith. In its formation the pastor took the lead, but easily obtained the enthusiastic support of the young people. More and more their initiative has been aroused and as the organization grows they are taking an increasingly larger part in all of its activities.

Since our church school offers abundant opportunity for social and service activities, thus far the work of the chapter has been largely confined to their Sunday-evening meeting. In the meeting there is an opening and closing ritual, an Admission Step which takes one hour to give and requires that twenty members of the chapter participate in it. The ritual furnishes a background for the meetings which are conducted with a schedule of business and then usually a talk or debate which leads to discussion. Speakers are selected by a special committee. The purpose has been to make every meeting one in which a large number of the members participate in a natural manner.

The subjects for discussion are selected with particular reference to the things about which young people are thinking. Recently such questions have been considered as: What is the right use of Sunday? What is the Christian standard of ethics for students in their high-school life? Is it practicable to try to measure one's conduct on a percentage scale? Should community activities be carried on in the separate churches or in a community house? Should we use the Christian flag rather than the American flag in our service? Should we give help to the people of Germany?

The last question arose because a former member of the society, now spending a year in Germany, wrote to the chapter describing the suffering there. After considerable debate the affirmative side won by a decision of 36 to 4 and the outcome was the collecting and sending of a considerable

amount of clothing and the appropriation of $5.00 from the treasury to pay for its transportation.

Aside from the giving of the portions of the ritual already in use, the chapter is planning other steps to which the members may aspire when they have fulfilled the conditions. The first three of those steps are the Courage Step, the Loyalty Step, and the Service Step, the attainment of all of which makes one a member of the Inner Circle. Beyond these are two other steps, the Step of Faith and the Step of Good Will. Those taking these highest steps are made members of the Inmost Circle. The conditions of membership in all these steps are to be based upon study and service projects.

The initiative and activity of the young people has been further utilized in various ways. The making and wiring of the pedestals for the globes and pyramid which are symbols of the order and the running of the lantern have been the work of the young men. The young women made the costumes used in the Admission Step and a beautiful flag symbolizing the ideals of the chapter. The constitution also is a product of the young people's thinking.

The values of this enterprise to our young people may be set down as (*a*) an opportunity for the expression of their love of the beautiful, the good and the true, since the ritual, and symbolism used are taken from the great Christian writers, (*b*) the development of initiative and responsibility in the carrying on of an organization which they are helping to create, and (*c*) the growth of their power to think through to a Christian solution the problems with which they are confronted.

EDITOR'S NOTE.—The constitution, rituals, and detailed explanations have been printed and can be obtained from the person reporting at the foregoing address.

61. OUR COUNCIL YEARBOOK[1]

How can we discover whether our community Young People's Conference is producing results, back in the Sunday schools of the young people who attended our conference? How can we show the adults in our churches that young people's work in the Sunday school is something big and worth while, with real results?

These questions and the need, from the angle of the young people themselves, for advertising the interdenominational Young People's Council of the Norumbega District Sunday-School Association led to the suggestion that we issue a leaflet telling people what the council and conference were for. The suggestion that we "print something about the Council" was made from the floor by one of the boys who attended the conference, but had never before heard of the Young People's Council of the district.

The young people having thus taken the initiative, the director of the council (an adult) suggested that the undertaking had large possibilities and stated that the district Sunday-school association would stand back of the council in appropriating money if a real, worth-while bulletin should be written and published. It was decided to include not only some facts about the council, its purpose and achievements, but also some field notes from the various Sunday schools about their young people's work and activities.

Since our young people write essays and act as reporters for high-school classes and events, why not show the public that they can do this sort of thing for Sunday-school work? And why not encourage the young people to think that it is worth while to work in these ways for the church, as well as in school?

[1] Reported by Luliona Barker, executive secretary, Norumbega District Sunday School Association, Watertown, Massachusetts.

As a result, the council officers acted as the editorial staff, assisted by the director of the council. Certain council members were selected as reporters, either to write up class and department activities, or to secure such write-ups from their friends. Seventeen acceptable write-ups were gathered, covering nine pages of a "Yearbook." Three articles that might be classed as "essays" were discovered by the council director. Two good young people's department worship services were included—services that were actually given in a certain Sunday school of the district by the young people.

"Echoes" from the Young People's Conference were included as well as a report of the summer older boy and older girl camp-conferences, at Winnepesaukee, New Hampshire, conducted by the International Council of Religious Education. The report of these conferences gave a chance to decorate the pages with two interesting camp pictures, where many high-school folks might see their friends pictured in camp life.

Out of the twenty pages finally included in our yearbook, all but five were entirely of material written by the young people, and edited, of course, by the council officers and director.

This project had several values, some of which are the following:

1. It served as one means of dignifying the Sunday school in the eyes of the young people themselves.

2. It inspired classes and departments to greater effort, showing them that their work is appreciated.

3. It taught young people that many churches of a community may work together to produce something worth while, which is bigger than any one church could accomplish alone.

4. It set young people to work at a real task of service for the church.

62. A STUDY-WORSHIP-SERVICE PROJECT[1]

Origin.—The church school (attendance of 600) had two orchestras, one for the intermediate-senior department and one for the young people's–adult department. The membership included young people of both sexes and varying ages and interests. For some reason they were grouped together in one class and had started to study (?) uniform lessons under the leadership of a college professor of English. There was the usual lack of interest. The teacher sensed the situation and asked the educational director for suggestions as to a new and more interesting course of study. The latter proposed that this group discuss the relationship of music to the church, since music and the church were the two interests which this group had in common. The director spent two Sunday sessions opening up the possibilities of such study and arousing initial interest. The teacher, who in addition to his other college duties, directed the glee club, became enthusiastic regarding the chance to do something different and yet worth while. The manner in which he carried the idea farther proved his continued interest.

What was done.—He outlined topics for discussion with the consent of the class members. Such topics as the "History of Hymns," "The Choice of Good Hymns as to Words and Tunes," "Types of Sacred Music," "Music for Special Occasions," and so forth, were taken up during a period of two years. During the second year the class moved from its place in the church auditorium to a room in a private house near by in order that they might use a piano without disturbing the other classes.

[1] A description by the author, reprinted from *Religious Education* for April, 1923.

About two months before Christmas, the educational director asked this class to take their turn at leading the members of the young people's department in their opening service of worship, and suggested that the importance of music in worship be stressed. The suggestion was readily adopted. The class decided to take the theme, "Christmas Carols," and to lead the worship on the second Sunday before Christmas. They now had a specific goal ahead and this gave an added motive to the next six weeks' study and discussion. They were to pass on what they had been learning to the larger group, and they were to lead them in a worship service as helpful as possible. The program consisted of the following numbers:

1. Medley—Christmas Carols, by the orchestra
2. Scripture—Psalm
3. Prayer, by one of the members of the orchestra, giving specific attention to the place of music as an appeal from God
4. A talk on Christmas Carols, by the teacher. He began by telling of a lone singer in the hospital at St. Mihiel who finally led others to join with him. This coming of the Christmas spirit to the hospital led a little French lad, the soldiers' mascot, to say, "Never have I seen a finer Christmas." The brief talk was concluded with the suggestion, "Let's put away the ragtime from the piano and sing Christmas Carols for awhile." Several of these were suggested.
5. Singing of Carols by the quartet
   a) "There's a Song in the Air"
   b) "Silent Night"
   c) "It Came upon the Midnight Clear"
6. Postlude—Christmas Song

A similar program was planned and carried out just before Easter.

Evaluation.—(1) These programs were particularly impressive. The motives—to give that which they were

learning to others, to lead them in a more impressive type of worship, and especially to develop a more vivid appreciation of the worth of music at the special Christian holy days—all combined to deepen their own purpose of sharing and helpfulness, and to urge them to contribute their best.

2. In this project we find attention paid to the acquiring of knowledge, to the strengthening of worship, and to the factor of service to others. This fusing of three aspects of the religious education process in a single project increased its value.

3. Such an undertaking as this suggests that the basis of our class membership is to be found not so much in age or general mental development as in the particular interests of the individual pupils. In other words, the choice of curriculum materials is dependent upon their interest and needs, which must first be analyzed.

4. The course emphasized also the fact that the function of our religious education from one viewpoint is the placing of a Christian interpretation upon our various life-interests and capacities. Do we not need more projects involving the Christianizing of home-making, the choice of life-work, industrial relationships, civic duties, and the like?

63. YOUNG PEOPLE REMAKING THEIR PROGRAM[1]

This was an average young people's society, with an attendance of from fifteen to twenty, where it should have been three times that size. It was the orthodox type, with the regular Christian Endeavor topics, a leader to open the meeting, a program arranged according to the usual

[1] Reported by Frank M. Sheldon, general secretary, Congregational Education Society, Boston, Massachusetts.

custom—a few sentence prayers, some more or less perfunctory talk, reading of clippings from the *Christian Endeavor World*, a consecration meeting of no consequence—and as a result, little actual development in the lives of the young people who participated.

Another factor in the situation, however, was a group of young men, some in high school, some in stores and shops, some in Boston Tech and some in Harvard, who had been gathered together in a discussion group by an efficient leader, at the Sunday-school hour. The young men of this class had no interest in the Christian Endeavor Society. They didn't think it was run in a vital manner, nor did they think it discussed topics dealing with their problems.

Their attitude was confided to the leader of the Christian Endeavor. The result was a meeting between the two organizations, in which there was a very frank discussion of the entire situation. The Christian Endeavor folks challenged the young men of the class to come and show them how to run the Endeavor. The young men accepted the challenge, and the next meeting was, to say the least, vigorous!

As a result of the exchange of ideas, the young people decided to change the character of their meetings. The first thing they undertook to do was to choose their topics on the basis of problems which have to do with young people's lives, and in which they were interested.

The meeting was made as informal as possible. Chairs were placed in a circle, and members participated freely without rising. Instead of taking part once, they might take part several times, by question or answer, or in any way they desired. Instead of having a program committee and selecting a leader for each meeting, they divided into groups, numbering about eight members each, and each of

these groups took turns in providing the topic and leading the discussion. Such topics as the following were discussed:

A Single or a Double Standard?
Can a Person Succeed and Keep the Golden Rule?
What Is the Meaning of Liberty in America?
What Is the Bible, and What Should It Mean to Us?
What Is Prayer, and What Should It Mean to Us?
Is a College Education Worth While?
Is the Christian Endeavor Pledge Practicable?

Two meetings were spent on this latter topic, and the discussion centered around: (1) "Shall we keep this pledge?" (2) "Shall we change it?" (3) "Shall we have a new pledge?" (4) "If not, what shall we do?" As a result of this discussion, the group in charge of the meeting brought in a platform indicating their aim, rather than a pledge. This new platform was as follows:

OUR AIM—The aim of this Society shall be to promote an earnest Christian life among our members, to increase our mutual acquaintance, to train us for work in the churches, and in every way to make us more useful in the service of God and our fellow-men.

OUR FELLOWSHIP—All young people in sympathy with the Aim and Ideals of this organization.

OUR IDEAL—A group of young people with open minds and Christian principles.

Those who became members signed their names below this statement: "I am in sympathy with the Aim, Fellowship, and Ideal of this organization and desire to become a member."

Among the most notable results of these changes is the fact that the attendance now runs from forty-five to sixty each Sunday night. The meetings have taken on new interest, and one can easily discern that a number of the young people are doing more real thinking than they have done before, and thus are beginning to grow in their Christian outlook and also in their Christian attitude.

SECTION VII

PROJECTS OF ADULTS

64. NEIGHBORS[1]

In this project we report some adventures in being neighborly which the members of the United Church (Congregational) of Wichita, Kansas, have had recently in their Open Forum. There was a feeling growing up in this Kansas city, as is quite generally the case throughout the whole country, that the spirit of neighborliness was being sorely tried. Forces a-plenty seemed to be dividing and separating friend from friend.

In the first place, the Ku Klux Klan was very active in this field and it was producing suspicion rather than faith and trust among the citizens. Lines between Protestant and Catholic were sharply drawn, differences were magnified, while common interests were forgotten. Then there was the Negro question which would not be downed. This question was agitating the public-school system because of the intermingling of the two races in the schoolroom. Jews also came in for a certain amount of unfriendliness. The pastor of United Church summed up the situation in these words: "We have delved deeply in the fine art of suspecting the Catholic, lording it over the Negro, and feeling mightily superior to everyone who was not born on American soil—Kansas soil preferred."

One way to help straighten out a situation of this kind is for all parties concerned to have a frank face-to-face dis-

[1] Reported by Charles A. Butts, Social Service Department, Congregational Education Society, Boston, Massachusetts.

cussion of the facts and issues involved. This is what the members of United Church proceeded to do. Five successive Sunday evenings of the Open Forum were given over to the discussion of the subject "Who Is My Neighbor?" Everyone was invited. The Protestant forces were joined by the Catholics, the Jews, and the Negroes.

The pastor opened the first meeting of the series with a discussion of the subject, "My Neighbor, the Catholic." It was a strong plea for intelligent understanding and not an ignorant hatred on the part of Protestants and Catholics. He read before this audience, in which there were both Catholics and Protestants, a collection of old wives' tales pertaining to the Knights of Columbus and the Ku Klux Klan forces. He reminded his hearers that the gospel of Jesus Christ is big enough to take in all men of good will, no matter what may be their theological views.

This was followed on the next Sunday evening by a discussion of "My Neighbor, the Jew." The speaker was a Catholic and he made a plea for Christian fellowship on the part of all. The third meeting was given over to the discussion of "My Neighbor, the Negro," and was led by the principal of the schools who was faced with the problem of making it easy for white and black children to attend school together. He voiced the appeal of the colored folks to give them a chance to be men. A discussion of the Ku Klux Klan occupied the time of the final session.

This pastor in commenting upon these meetings says: "The chief contribution of the series was the fact that black and white, Jew and Gentile, Catholic and Protestant, would all come into one church, join in the same hymns, unite in the same responses and say the same prayers—this told its story in accents which could not be mistaken. It told of 'neighbors,' no matter what the speakers might say."

65. HOW ONE BROTHERHOOD MET THE "BOY PROBLEM"[1]

Everyone in Saco, Maine, felt the need of a recreational center for the boys and young men of the community, but it took the Men's Brotherhood of the First Parish Church (Congregational) to provide for such a need. The idea of establishing a center had long been the hope of certain of the members of the Brotherhood, and early in the year 1923, the project was laid before the other members. Now, it may have been that this Brotherhood was giving "an evening's entertainment once a month for the men, building up a few luke-warm friendships, and making a placid loyalty to the church," about which there was nothing particularly inspiring. It may have been that they were becoming discontented with comparatively shallow and superficial things, and the time was ripe for someone to present a big challenge to them. At any rate, when it was pictured to the men that throughout the long winter months there was no suitable place for the boys of the community to come together for their games and recreation, the men immediately tackled the job of establishing a community house. Plans were made and in a very short time the house was opened.

It is the only recreational center in the community outside the commercial pool halls. That it was needed is shown by the large number of boys and young men who come to it from every part of the city. There is a good supply of games and other amusements which would attract the boys and give them an opportunity to have contests with other boys under proper surroundings. Two new billiard tables were purchased, and the boys themselves put an old one into good shape so that three tables are now at the disposal of

[1] Reported by Charles A. Butts, Social Service Department, Congregational Education Society, Boston, Massachusetts.

the visitors. In the summer when the Maine woods call the boys to camps and life in the great outdoors, the community house closes its doors, to reopen in the fall with an ever enlarging program of service.

The boys have shown their appreciation of the house by closely observing the few customary restrictions placed upon the use of the facilities. They have also shown a keen interest and sense of ownership in the house by contributing books and other useful articles and making needed pieces of equipment.

This was not an adventure for the Brotherhood which would end with the opening day. In addition to the initial outlay, there were maintenance expenses for which provision must be made. This the men did by voluntary subscriptions; and there has never been a scarcity of funds for keeping the work in motion.

But the men displayed their loyalty to this undertaking in another and even more significant way. They have all taken turns in going to the community house to be with the boys. Right here is an important feature in any undertaking of this kind where men and boys are concerned. Because of the complexity of modern life, the lives of fathers and sons are often widely separated. They do not often work together, side by side. Likewise, there is a gap between their social lives. The members of this Brotherhood have the rare opportunity of playing with their sons. Through this contact, more good can come to the boy than could possibly come through contact with paid workers. If there is a "boy problem" in Saco, we believe that the problem has been placed in the proper hands for solution.

In this co-operative enterprise, the men of the First Church Parish have found something bigger and better. They have found a worth-while task for their Christian fellowship.

66. A CHURCH-SCHOOL IMPROVEMENT PROJECT[1]

A small nucleus of workers in a certain church school having an attendance of about 250 had for some time desired for their church a forward step in religious education. One of these workers, the president of the men's class, was eager to have a religious education survey of their situation. Following his suggestion a conference of interested workers was called and a Survey Committee appointed. A denominational secretary, with particular experience in such survey work, was asked to study their problems and make a report.

By means of questionnaire blanks, which were filled out by those responsible for various types of work in the school, together with the facts gained from eight days' observation on the field, the secretary compiled a comprehensive report which he submitted to the Survey Committee. This report was then studied carefully and in detail by various subcommittees to which its several sections were allotted. As a result of a number of meetings for study and discussion the Survey Committee then prepared a statement containing the essential facts together with their recommendations which was presented to the members of the church at their annual meeting. Two prominent items recommended were the election of a religious education committee and the employment of a director of religious education. The meeting voted for the forward steps suggested, although the financing of the program was to be separate from the regular church budget and a responsibility of the new Religious Education Committee.

The first stage of the project completed, the Survey Committee turned over its work to the new committee, who began their twofold task of raising money and finding

[1] Reported by the author.

the right person to be their director. The latter task proved as difficult an undertaking as the former. The work of the survey and convincing of the church membership had taken four months; seven more elapsed before they were able to secure a leader whom they considered the right man for the place. This meant a vast amount of work and also careful study and much discussion of the whole field of religious education, its aims, the type of program needed for the church, the qualifications of a director, etc. The chairman of the committee was sent to the annual convention of the Religious Education Association at Cleveland to interview possible candidates and discover the best methods of modern religious education. Nineteen delegates were sent to the Northfield Summer Conference of Religious Education for the full eight days' program and seven more attended for a week-end. In the meantime, four Sunday evening meetings had been devoted to the public presentation of the problem as had several meetings of the church parent-teachers' association. Special week-day classes had also been conducted during the spring months.

As a result of the careful study and analysis of the religious education problems in a local church, the committee decided that their leader in this phase of the work of the church should be known as the educational pastor and he was called with full understanding of this fact and all its bearings. He began his work with a large group of loyal supporters thoroughly committed to a forward program.

The objective results of this purpose to make improvement are apparent from the foregoing. The enterprise, however, had, in addition, distinct educational values in the training of local leadership to a degree that is unusual. The numerous committee meetings, the public meetings held, the conferences with specialists in the field of religious education, the attendance upon the conferences and

conventions mentioned, and the constant study and thought upon the type of problem too often overlooked by most churches in hasty attempts to move forward, all combined to make the year's work highly valuable as a means of leadership training. The educational pastor now has as his helpers a large number of associates, who are not only loyal and enthusiastic, but well grounded in the best methods of religious education and at once open minded and co-operative. It is but fair to say that these local committees have learned more about methods as a result of this experience than most training classes working for credits.

67. THE PEACH STREET MISSION[1]

A group of volunteers from the Worthwhile Class were assisting in taking the religious census. Their particular territory was a section of the city near the railroad shops. As they went from house to house, the young women were astonished at the number of children they found who were not in Sunday school, and the number of families who seemed to have no church affiliation.

At the next meeting of the Worthwhile Class the young women made their report and it was suggested that the class assume some responsibility for providing the children of this district with some form of religious education. An afternoon Sunday school was suggested. A committee was appointed to make further survey and investigation in the neighborhood.

The result was that the matter of the organization of an afternoon school was placed before the officers of the general Sunday school for their approval. When it was found that a small building which had once served as a meeting-house could be secured at a low rental from one of the residents of

[1] Reported by Anna Estelle May, Social Service Department, Congregational Education Society, Boston, Massachusetts.

the neighborhood, the general Sunday school agreed to be responsible for the rental and for part of the equipment necessary. The members of the class succeeded in raising enough money for a piano and chairs.

Fifty were present on the opening Sunday afternoon and the classes were organized and graded. Soon the attendance had reached an average of over two hundred. Weekday classes of various kinds were established, boys' clubs, girls' sewing classes, etc.

While the young women of the Worthwhile Class had much help, and excellent help, yet theirs was the responsibility, and they carried it well for over two years. A church of another denomination in the vicinity which had previously failed to reach this group put a paid worker in the field and succeeded in getting a number of the families to their morning Sunday school. The need gradually became less for the afternoon school and as the property was wanted for other purposes, the school was disbanded.

Evaluation.—(1) Two churches were aroused to a responsibility toward this particular group of people. The one put a paid worker on the field and built up its Sunday school. Today it is an institutional church and meets the needs of the community in a very excellent way. The other through its church visitor established a neighborhood house which is still serving this group efficiently.

2. The opportunity for expression in Christian service which was afforded the young women of the Worthwhile Class was indeed valuable. It brought to them a new sense of their own responsibility in the Kingdom. Because of the effort and study which they had to expend upon the project they were made to see the necessity of proper teacher-training and real preparation for service.

3. With all their good endeavors they could not bring through the Mission all the things to which this group was

entitled in the way of religious education. The ministry of the church itself was lacking. They have found that it is much better to put forth all their efforts in bringing the individuals one by one into the fellowship of the church. The reception into the fellowship of their own class of young women from this district has made their own group more democratic and worth while.

68. PROVIDING A PLAYGROUND FOR PARISH CHILDREN[1]

In the heart of the factory district of Holyoke, Massachusetts, stands Grace Church where it has served its parish for thirty years, the last twenty under the leadership of Rev. Edwin B. Robinson. It is in the very shadow of the large paper and satin mills for which Holyoke is noted, only a narrow street and a factory canal separating the church from the industrial plants. Its parish covers rows of tenement houses which are largely occupied by people working in the nearby mills. This makes Grace Church strictly a workingman's church and its program has been arranged accordingly. A membership of over a thousand shows that the church is an integral part of the life of the neighborhood.

One outstanding piece of community service which the church has done was the provision of a playground for the children of the parish. They were crowded in by close living quarters and by the factories, and there had long existed the need for a suitable playground. When the pastor saw the possibility of this service for his people, he was thwarted by the usual difficulties which stand in the way of community progress. However, he was able to give to the men of the church some of his own inspiration, and they in

[1] Reported by Charles A. Butts, Social Service Department, Congregational Education Society, Boston, Massachusetts.

turn became certain that they had to have a playground for their children.

A large piece of property adjoining the church building on the south was secured for this pupose. As in many other churches similarly located, money was not very plentiful for this undertaking, and the men themselves had to contribute largely toward transforming the barren plot into a playground suitable for entertaining hundreds of children. They built a high board fence at the rear of the lot, thus separating the grounds from an unsightly alley, and bordered the front of the field with an iron fence. Then they began the task of equipping the playground. Strong metal swings, merry-go-rounds, turning poles, sand piles, and similar devices were added one by one. The result was "Pilgrim Field."

On summer evenings one can see the children coming toward the field from all directions, most of them accompanied by their fathers, for the fathers are taking great pride in this piece of co-operative work and are constantly adding their personal touch to its maintenance.

Here, then, is a worth-while project made possible by a group of adults working together under the inspiration of Christian fellowship. In addition to giving the parish a much-needed playground, the value of which could not be estimated in dollars and cents, the men have sensed the value of working together in worth-while tasks.

69. TWO STUDIES IN PRACTICAL CHURCHMANSHIP[1]

It is the purpose of this report to tell how one forum discussion class opened up a new field of discussion material out of which there came much good for the church as well as for

[1] Reported by Arthur E. Holt, secretary, Social Service Department, Congregational Education Society, Boston, Massachusetts.

the members of the study group. The report concerns the Forum Bible Class of a New England Congregational Church.

The members of this group decided that they would study for three months the problems of the local church. In order to get material before the class for discussion, a questionnaire with the following questions was sent to 150 members of the church:

QUESTIONNAIRE

What changes would you suggest in our church:

1. In the conduct of its finances?
2. In the pew rental system?
3. In the conduct and support of the church school?
4. In the character of the Sunday services of worship?
5. In the conduct of the midweek service?
6. In the program for reaching the community?
7. Along any other line?

Many answers to the questionnaire were returned and the discussion of the various suggestions covered half-a-dozen meetings. Two or three specialists in church organization were invited in to give their views on the situation. The outcome was the adoption of new and important features in the program of the church. These changes were: (1) the adoption of the Every-Member Canvass; (2) the adoption of the free-pew system; (3) the employment of a director of religious education; (4) the establishment of a children's church.

This series of discussions, which took place four or five years ago, established the forum as a working organization where the problems of the church could be thrashed out. It had a large attendance and became a vital factor in directing the affairs of the church. In some ways it

seems to furnish a better time for facing the tasks of the church than any of the other church meetings.

In the fall of 1923, this church faced the problem of securing a new pastor. The Forum Committee decided to make this situation the basis of a three months' study of the church and its community, hoping to bring to the church members a realization of the outstanding characteristics of the church and its community which would reflect the type of minister who could best serve the church. Again the questionnaire method was used, the following letter being sent to 250 members of the church:

QUESTIONNAIRE

Our church faces a question which will vitally affect its policies for many years to come. The policies of a church are very much in the hands of its pastor. The choice of a leader in a democratic church should be a matter of vital interest to every member.

Once before your Forum Committee sent out a questionnaire asking the members of the church to express their opinion with regard to the policies of the church. Co-operation of the membership was splendid and we believe that the results justified the effort. It is our purpose to spend two of the forum meetings discussing this important question which we face. In order that the participation may be general, we are sending out this questionnaire to the membership of the church, asking them to answer it and return in the inclosed envelope. These answers will be assembled and analyzed and placed before the Forum for discussion.

1. What changes do you anticipate in the growth of our community in the future which will affect the policy of our church?
   a) Will we get more apartment houses?
   b) Will we become more or less of a family church?
2. Do you think we should call a man who has had experience in a suburban church?

3. Do you think that our next minister should be under or over thirty-five years of age?
4. Do you think that he should be a man with a family of his own?
5. Would you wish to call a man who has not been a Congregationalist?
6. Would you prefer a western or an eastern man?
7. In your estimation would it be better to call a man of marked ability as a public speaker and moderate ability as a thinker, or a man who has marked ability as a thinker and moderate ability as a speaker?
8. Do you think the days of pastoral calling are past or would you prefer a man who is very faithful to his pastoral calling?
9. Do you think the minister should discuss social questions from the pulpit; such as, prohibition, international questions, and the issues which center around modern industry?
10. Do you think that we should have more or less ritual in our church service?
11. Would you make a wide interest in missions a necessary qualification in any minister who is to lead the church?
12. Would you make the ability to organize the young people a necessary qualification in our future minister?

The discussion of the answers to these questions created a great deal of interest among the members and an average of 170 people came for the sessions at the close of the morning service. If there was one outstanding result of the discussion, it was the arousing in the people the spirit of a better churchmanship. The members used neither books nor quarterlies in these projects, but they did use material from their own experiences, both as individuals and as members of an organized group. This study of better churchmanship during the fall, followed by a three months' study of practical problems of citizenship in the winter, and a three months' study of personal religion and evangelism in the spring, gives a well-balanced program of adult education and can well be extended to other groups.

SECTION VIII

PROJECTS CARRIED ON BY MORE THAN ONE DEPARTMENT

70. D.V.B.S. AT WORK FOR THE CHURCH[1]

The idea of having the Daily Vacation Bible School of 1923 undertake work for the church as a project came to the teachers during their training period in March. The church was then planning a new church house in which to accommodate the Sunday school efficiently, and hopes were high that work on it would be under way at about the time the D.V.B.S. was in session in the church next door. The children would be meeting within sight and sound of a church building in process of erection. Could not the whole course be called "Building the Church" and the Bible lessons cover the building of the Tabernacle and the Temple, the restoration of the Temple, the founding of the early church by Jesus and the Apostles, while the missionary lessons dealt with the leaders of a growing church through the centuries, the whole capped by having the manual work the making of things for the new building at their very side? The church found it impossible to start the work on the new building so soon. The entire program seemed a bit too ambitious for our first vacation school, and so a completely correlated program was given up, but the project idea was retained for the handwork. The church was surcharged with building ideas and plans, and while not related to the school in any

[1] Reported by C. E. Bloodgood, pastor, First Reformed Church, Rochelle Park, New Jersey.

way, the actual financial campaign for the building fund was conducted during the time the school was in session, the children thus being in the atmosphere of building. The new building will be in actual construction during the 1924 school and the "project" is now being considered in its entirety for the school at that time.

In the handwork, then, the "building project" was put into execution in 1923. The possibilities were tabulated and, while they could not all be carried out in one school session, they are listed here by way of suggestion, after which the things actually achieved will be discussed. The items in mind were:

For the new dining-room.—The construction of dining-tables, the hemming of towels and table cloths, the weaving of sandwich, cake, and flower baskets, the painting of bottles for vases.

For the Sunday school.—The construction of tables for the beginners' and primary departments, tables for the individual classes of the rest of the school, a sand table, one or more blackboards, hat and coat racks for each department, little chests for the individual class or department paraphernalia, games for the social events of the departments; the sewing and stenciling of curtains for the windows and covers for the tables, the weaving of offering baskets for the departments.

For the church.—The making of vases and jardinières, the construction of bulletin boards, the dressing of dolls for Christmas or for the church fair.

There could be almost unlimited extension of these items, but those here mentioned were definitely listed by our school.

Manifestly such a list was beyond both the time and budget of one summer session. Now as to the parts actually worked out. The girls' handwork department made and

stained four offering baskets, sewed sufficient bean bags to furnish not only the Sunday school but the County Home for Children as well, dressed eighteen dolls for the church fair, painted over a dozen pickle jars for vases, and made a large jardinière. The boys' handwork department constructed two bulletin boards, one for church use at the post-office, and one for the church auditorium, two 7×3 foot dining-room tables, two bean-bag boards, and four ring-toss games.

Several of these pieces of work deserve a further word. The dolls were furnished by the ladies' aid society and the material was solicited among the ladies. They were not dressed alike, but each girl made use of the material she had at hand. Hats and parasols were made to match. The dolls were then returned to the ladies' aid to be sold by them at the fair. The large jardinière was made of an old pail covered with putty. While the putty was still soft, broken bits of china dishes, of varied shapes and colors, were pressed into this soft putty. When dry, the edges of the bits of china were outlined in gilt paint, and the inside of the pail was enameled in white. The large bulletin board for the post-office was equipped with a glass door and a lock. It was surmounted with a triangular heading, upon which was placed the name of the church, the letters being one inch in height, cut from three-ply wood and gilded. The dining-room tables were of collapsible type, the top boards being doweled together and polished. At Commencement all the articles bore legends presenting them to the organization for which they were made.

How were the children interested in doing these things? It differed slightly in the two departments. The girls, all interested in the coming building, did most of their work as class assignments. As the more efficient boys finished some toy and got ahead of the outlined work of the week, they

were asked if they did not want to do something "big" for the church. Of course they did! They were then installed at the instructor's work bench as master-workmen. It soon became evident that more careful supervision needed to be given to some of the more intricate work, so afternoon and even evening sessions came to be held. The difficulty arose, not in getting the groups to come for these sessions, but to prevent them "living" at the church day and night! Naturally the larger part of this project work was done by the nine- to fourteen-year-old group. However, mention must be made of a task undertaken by the primary girls. A group of these girls met three afternoons of the week before the school opened and made enough artificial flowers to decorate the walls of the kindergarten department, transforming the room into one of joy and beauty. Thus they also worked for the church as well as the older ones.

Since this description is concerned only with the construction projects, no mention is made of the other work of the school which was carried on along the usual lines. In some cases beads and sewing aprons were made by the girls for themselves, while the boys made many toys, not only for themselves, but a box full for the children's home.

If the outstanding religious education value that the children gained from this work could be put into one phrase it would read something like this: *A consciousness on the child's part of his own personal relationship to, and participation in, the life of the church.* To illustrate: As one of the boys sandpapered the bulletin board which was to be placed in the rear of the church, he remarked: "Say, it'll be great when I am a man and come walking into church to point to this board and say 'I helped to make that, when I was a kid.'" The presence and use of these articles during the week and on Sunday in the church recall to the children their part in its life. As the offering is being taken, a girl remarks,

"They are using *our* baskets." When games are under way at a social the boys start looking for the games *we* made at D.V.B.S. They have gained a consciousness of their place and part in the organization. The converse is true also. The adults have recognized the place of the children in the church's life.

Another lesson learned was that of group co-operation. No matter who worked on an article, or how much she or he individually did on it, when it was presented at Commencement, it was given in the name of the group, "the intermediate girls," "the primary boys," etc.

The boys and girls seemed to enjoy making something permanent and practical, and to feel proud that they were having a share in the growing work of the church. It is this consciousness on their part of participation in the real life of the church that has impressed the teachers as a permanent religious development in the lives of the children, the result of the work done in D.V.B.S. 1923.

71. THANKING THE TRAFFIC POLICEMAN[1]

For some time in our church and Sunday school we have endeavored to emphasize the important part played by our public servants, particularly the firemen and policemen. Not long since our community was deeply stirred by the heroic spirit of a policeman who gave his life to save two children from a mad dog. The pastor was called upon to give an address at the dedication of a memorial in honor of his sacrifice.

The street in front of our church which many of our children must cross in going to and from the Sunday school is filled with speeding cars and makes the crossing for

[1] Reported by Harry E. Hurd, pastor, Quincy Point Congregational Church, Quincy, Massachusetts.

children particularly dangerous. But the traffic is directed by a policeman who is exceedingly careful to see that the children are given a safe passage and who is never too busy to give each one a friendly word of greeting.

At the pastor's suggestion the teachers in our school voted to remember this friendly traffic officer on the Sunday before Christmas. A sum of money was to be taken from the treasury and at the close of the session on that day the whole school was to march to the square and express its appreciation of his work, both in words and through a money gift. The discovery that this kind public servant was to be off duty on that particular Sunday caused a hasty rearrangement of plans. The idea had been withheld from the children up to the particular Sunday for reasons of secrecy. When the plan was put before them, however, on the second Sunday preceding Christmas, they entered in most enthusiastically. A gold piece was secured for presentation and marching plans worked out.

The hastily shifted plan had caused a later dismissal of the school than usual. But the children finally appeared in marching order to their policeman friend's great surprise. The host of three hundred, led by the pastor, came straight toward him and stopped. In behalf of the children, their teachers and their parents, many of whom were in the company, the pastor expressed their appreciation of the officer's watchfulness and presented him with the gold piece as a gift of love. The children took off their hats and waved and cheered. They called for a speech, but the policeman was so overcome by their kindness that he could make no speech.

The experience of this service project will not easily be forgotten by our children. Through it they learned to show their love of community helpers in a tangible way. They have a new conception of the work of the "cop" and think

of him as *for* them rather than a person to be feared. They also have a broader view of religion, for this friend is a member of a church too often held up as antagonistic to their own.

72. OUR PARISH IN INDIA[1]

The aim of the project.—The workers in our church school were anxious to arouse and maintain interest in the parish in India where we have for some years supported a missionary and are looking forward to the support of an entire station.

What was done.—A group of young people were given the task of visualizing the project. They pored over whatever books they could find in the city library, carefully examined mission study books and other sources. Then they learned of a Hindu university graduate, hunted him up, and found out all they could from him. With this information and the use of their imagination they constructed out of beaver board, papier-maché, plasticine, and other materials, a model of a mission compound about 10×5 feet, with houses, water plant, kitchens, chapel, dispensary, etc., and exhibited it at the church on various occasions. Some of them undertook the task of preparing a special good-sized map with a large arrow pointing to the place in India.

For the entire church, a series of weekly church-night suppers were held with prominent speakers from out of town, including our missionary and his wife, who had returned to America on furlough. The young people prepared and presented at one of these suppers a very effective call to service entitled "Three Knocks in the Night." At

[1] Reported by Harry Hopkins Hubbell, director of religious education, Lafayette Avenue Presbyterian Church, Buffalo, New York.

another the children set forth a geographical pageant with a vivid presentation of various facts about India. Following these speakers and presentations on each night there were a number of discussion classes with definite preparation by both leaders and members.

During the same period programs on India were carried out in the various departments of the Sunday school and in the children's societies. Through stories and pictures India was vividly pictured to the boys and girls. Handwork motivated by service was carried out in the preparation of a box of materials from the missionary to take back for use in India.

The church missionary committee in the latter part of the winter rented a furnished flat for one month and invited the missionary and his family to occupy it. Many hands made light work and, when the guests arrived, not only was the flat furnished, but the larder had been fully stocked, and flowers, magazines, candy, etc., were there to assist in making a hearty welcome. An auto dealer in the church placed a fine Franklin car at the disposal of the missionary for the whole month. The people seemed to vie with one another to make him and his family feel perfectly at home in our midst. .

A reception for the entire church was given with opportunity to meet our guests, to hear them tell of their work and to see the fine collection of curios, which were also more carefully examined on other occasions. Suppers and evening meetings at the church were given by the various groups and societies. Practically every group in the church carried out some sort of a gathering. Many parties of smaller groups in private homes and at some of the clubs in the city furnished still different points of contact.

The children of the church learned to know the missionary's children at Sunday school and especially at a fine

children's party which was given in their honor, at which presents were given them by the church children. The missionary occupied the pulpit one Sunday in the month and also assisted on other occasions, giving a very fine series of children's talks.

Some results.—(1) Our people as a whole gained a vital interest in our parish in India and the life of the entire church was quickened.

2. Our missionary and his family are now real living personalities, friends of the boys and girls and men and women throughout the church.

3. Over and above our regular budget, which provided for the missionary's salary and several thousand dollars for the building program, about $2,500 was contributed.

73. THE CHURCH SCHOOL AND THE COMMUNITY—A CHRISTMAS PROJECT[1]

Our church school had for many years held a "Christmas Manger Service," as a part of the morning service on the Sunday preceding Christmas, when the individual pupils brought gifts of their own choosing, afterward used in the Christmas work of the city's welfare organizations—a miscellaneous collection of articles chosen with no definite purpose in view.

One year it was suggested that we have a plan for our manger gifts, and in early November a simple dramatization, telling the story of the Associated Charities' Christmas work, was given before an assembly of the departments of the school. Letters were also written to the superintendents of the larger hospitals asking for a list of the gifts most enjoyed by the patients in the children's wards, and the

[1] Reported by Annie M. Hanchett, director of religious education, Central Church, Worcester, Massachusetts.

younger children made or bought gifts chosen from these lists, working in nearly all instances as class groups.

An estimate was made of the number of families the older classes could provide gifts for. The Associated Charities furnished a brief history of the family together with the first name and age of each child, which was given to the group providing the gifts. Except in special cases the name and location of the family was unknown to the group providing the gifts, the package being delivered by Boy Scouts or other messengers, as unobstrusively as possible, in order that the parents, who through sickness or other misfortune, were unable to purchase Christmas gifts, might be enabled, so far as possible, to plan and carry out their own family Christmas festivities, with no unnecessary reminders of their own inability to provide the gifts to mar the pleasure of the day or lessen the self-respect of the family.

One year there came to us a special request from one of the Associated Charities' visitors. An aged woman whose only relative, a son past fifty, was ill, needed not only a Christmas dinner, but friends to bring Christmas cheer. The intermediate and senior boys responded with enthusiasm, bringing gifts of money during the weeks preceding Christmas for the dinner fund, and planning for the visit to the home. One class, with their teacher, went to the country and themselves cut a Christmas tree, trimmings for which were provided by members of the department. The men's class was invited to join in the good work, and gave a Sunday's collection.

When the processional entered the church on "Manger Sunday," the boys' classes were led by two members carrying the decorated Christmas tree. Later in the day a goodly delegation went to the home with the tree, a Christmas dinner, and an envelope containing a gift of money.

For two years aside from a large number of gifts for the hospitals from the younger children, our church school has provided planned gifts, including at least one useful and one real Christmasy gift and often more, for each member of sixteen families. The gifts are wrapped, tied, marked with the recipients' names, and made attractive with bright-colored cords or ribbons and Christmas stickers. All gifts for the family are then securely wrapped in strong (light-colored) wrapping paper, tied with stout cord, and marked with the number on the record sheet of the family. Each class carries its packages in the processional and they are placed in and around the manger.

After the service the address tags are placed on the packages, and the Boy Scouts of the church act as messengers, assisted in many cases by the automobiles of the church people.

The working-out of this project is a practical course in intelligent giving, planned to meet definite needs. The boys and girls learn not only to give intelligently, but also some of the principles of family welfare work, such as avoiding doing for the families that which it is possible to help them to do for themselves, and foregoing the pleasure of themselves taking the gifts into the home, in order that they may reach the home as quietly, and as little noticed by the neighbors, as packages from the department stores, thereby helping the parents themselves to give their children a happy Christmas.

74. A SELF-DENIAL WEEK FOR THE NEAR EAST[1]

The regular circular letter of appeal put out by the Near East Relief office in New York City was received by

[1] Reported by Herbert F. Stevenson, superintendent, Congregational Church School, Needham, Massachusetts.

the general superintendent of our school. A request was sent to the New York office for additional copies of this letter and when they were received a meeting of the Young People's Council was called. Each member of the council read the letter and then a discussion took place somewhat as follows:

The counselor asked them if they felt that the Young People's Division could do anything for the Near East Relief and one of the members responded at once, stating that they not only could, but that they should do something. Another member of the council called the attention of the first one to the fact that other obligations had been assumed by the council and it might be wise to overlook the Near East appeal. The other members spoke up stating that something should be done regardless of the other obligations already assumed.

The counselor then asked them what their plan might be, and in reply one of the members suggested a week of self-denial of movies, candy, gum, and other luxuries. This suggestion met with the approval of the others and when the counselor asked them if the members of the Young People's Division would stand for such a procedure, they were very earnest in their reply that the spirit of the young people in the division would make such a plan a success.

The counselor then asked them what method should be employed in presenting the matter to the Young People's Division and further asked if they thought it would be well for him to prepare an appeal. One of the members replied that it would not be well because the school would expect such a thing from him and that there would be considerably more force if they handled the matter themselves. The following Sunday morning service was turned over to the council who planned the devotional service and presented

the appeal. The response was excellent, as a contribution of $60 was forthcoming as the result of the week's self-denial.

75. WORLD-FRIENDSHIP PROJECTS[1]

Before the study was presented, the departmental worship services were used to develop an interest in the two months' program. It was left to each class to choose the field which it wanted to study. Naturally each class was guided in its choice by its interest and sympathy. We tried to impress upon the pupils that the course was for the purpose of learning how other people live, what they do, and what their needs are.

One class of junior girls chose China because we have a missionary from our church there. Since we had a teacher in the Chinese kindergarten the girls thought that there must be a need for an illustrated life of Christ—not merely pictures, but large colored ones so that the teacher could use them in the kindergarten circle. Along with the compilation of the pictures of Christ, the class studied China and became very enthusiastic over their co-operative plan of helping in our Chinese work.

A class of high-school boys chose the Dakota Indians with the feeling that these were nearer home and because of their interest in Indian stories and the life of the West. Through the foot-of-pennies plan the boys saved enough to pay for one new tire for the frontier missionary's Ford.

A class of high-school girls were most enthusiastic over their choice of the southern mountaineers. They found

[1] Reported by George S. Yaple, director of religious education, North Woodward Avenue Congregational Church, Detroit, Michigan. In connection with the following description study the director's plan for getting the projects started, given in Part I, chap. vi, pp. 91–96.

that information concerning these folk was scarce and consequently they had to work all the more for their study. I feel sure that this group obtained a more vivid picture of the life and needs of the southern mountaineer than any other group obtained of their particular field. The girls actually went out to earn their gift of $20 which they sent through the American Missionary Association.

We had several classes who adopted an orphan in the Near East, one class of boys studied India and collected and sold paper for their project, another class studied the Philippines. Still other classes studied the immigrant and the Negro, while others of course chose the same projects as those already mentioned.

On Children's Day we summed up all of our studies by giving the Pageant of World-Friendship, which was divided into the following episodes:

1. *World-Friendship in the Home, the School, and the Church.*—This involved all the Boy and Girl Scouts, a junior chorus in vestments, the primary and kindergarten pupils, and a very fine *colored* story-teller who told of the experiences of two colored children entering our northern school.

2. *America and World-Friendship.*—This episode presented Columbia and her attendants who receive the immigrant, the foreign industrial laborer, and the neglected child.

3. *Bells of Peace and World-Friendship.*—This presented the Spirit of Peace between nations. Processional of girl bellringers.

4. *The Cross and World-Friendship.*—This presented the Cross of Christ, before which delegations of people (in native costume) coming from each direction fall in recognition of its being symbolic of world-friendship.

A full-vested adult choir of forty voices supported the pageant with appropriate music.

76. ELIMINATING THE CLIQUE SPIRIT[1]

In a small church of 150 members there was a group of 25 young people between the ages of fifteen and twenty-five. To the leaders it was apparent that the Christian character-development of these young folks was being hindered by several cliques. There was a small group of the older young people who kept entirely to themselves in social life. Another group, composed of the "intellectuals," felt themselves superior to those who were more practically minded on the one hand and also to another group to whom the emotional type of worship appealed. As a result of these cliques it was impossible to carry forward any constructive work in a harmonious spirit.

The pastor, the teacher, and one of the older young people met to discuss this situation. They decided to call a conference of all the leaders, at which the situation was freely discussed. They discovered that the main cause of cliquishness was selfish, unequal, and inadequate social life and that other contributing causes were the unwise choice of materials and subjects at their discussion meetings, the absence of a spirit of worship, and the fact that the group could point to nothing it had done in the direction of Christian service. They all agreed therefore that what was needed was to apply the fourfold program to their situation and develop an all-round group and individual life.

Since the social life seemed most at fault, the young people gave initial attention to the social problems. Following a meeting with the conference social program commissioner, the leaders decided to stage a dinner and an "Indoor

[1] Reported by George T. Simons, director of religious education, Southern California Congregational Conference, Los Angeles, California.

Track Meet." This social event furnished the following results: (1) Everyone participated and they had the time of their lives. (2) A similar meeting was demanded the following month. (3) A regular schedule of social events followed. They were planned months in advance. (4) These gatherings featured stunts, community singing, dramatics, beach parties, hikes, athletic contests, and other social meetings with neighboring churches. Gradually there grew up a spirit of friendliness and co-operation in which everyone participated.

In order to eliminate cleavages due to an ineffective study program, the young people first studied their class work. They found a great lack of co-operation in presenting subjects—particularly during discussions. This matter was talked over very frankly and all agreed to help in promoting a more successful meeting. They captured individual initiative by (1) choosing only subjects which could be understood and discussed by all, (2) adopting a democratic method of selecting subjects, (3) introducing the "project method" in both class and forum meetings, (4) agreeing to limit individual discussion in order to give everyone a chance, (5) providing for the participation of every member, (6) choosing subjects and study materials of vital interest for class work (Fosdick's *Manhood of the Master*) and forum discussion ("Our Attitude toward the Negro" or "Cliquishness in Our Group"). Obtaining the co-operation of leaders and teachers, the young people discovered that the group was the clearing-house for their intellectual problems. A united interest destroyed the cliques.

Realizing the necessity of devotional life and their own tragic lack of it, the young people determined to seek sincerity rather than any conventional formality. That is, they prayed as they felt, rather than as they thought they ought to. They set aside a few minutes of every meeting

sincerely devoted to worship. This period was devoted to a short prayer, devotional reading or talking, and appropriate music. This common experience with God united the group in common fellowship.

The young people co-operatively entered into Christian service. They applied the "project method" to a service program which they developed along three lines: (1) service for or in class, (2) service in the church, (3) service in the community. They also drew up and contributed to a regular budget of benevolences. The new service program proved to be the greatest binding force of all.

The adoption and effective application of the fourfold program in this small church, employing the creativeness and hearty participation of everyone, destroyed all cleavages and united the young people in a common fellowship which attained a common purpose.

77. OUR MOUNTAINEER FRIENDS[1]

The leader of a junior-intermediate department in a church school began before the summer vacation to plan for a Christmas project which should motivate the study of home missions during the last quarter of the year. She began by asking the pupils what they would like to do for Christmas and, even though Christmas was some way off, it struck a responsive chord. A number of suggestions were offered, but all agreed that they would like to do something for someone. The leader then asked, "What do you want to do and for whom do you wish to do it?" Definite suggestions were not forthcoming. "Very well," said the leader, "here are five slips of paper, each with the name

[1] Reported by Herbert W. Gates, secretary of missionary education, Congregational Education Society, Boston, Massachusetts.

of a mission school or institution for which you might like to do something. With each slip there is a package of literature from which information about the particular object may be secured. I suggest that five classes each take one of these, study up on the one chosen, and report to the department two weeks from today. On the basis of these reports the department will choose one of them." The work was done, the reports were made, and the department chose a school in the southern mountains.

The next question was, "What shall we do?" and this led naturally to the question, "What do they want?" Other questions followed, "Who are the pupils in this school?" "Are they boys or girls, or both?" "How old are they?" One little girl said, "Could we find out what their names are?" When asked why she wanted to know their names, she remarked rather shyly, "I thought it would seem more Christmasy if we could put a name on each package and paste a Christmas seal on it."

It was decided to appoint a committee to write to the principal of the school and ask for the information required. This was done and the principal's reply was read to the department. From the information given therein a list of gifts was made up. Then came the question "How much will they cost?" A committee was appointed to price these articles at the stores and get an estimate. Then they asked, "How shall we raise the money?" It was suggested that each member of the department might save considerable out of their spending money during the summer vacation. One of the boys suggested that inasmuch as they were to pack a Christmas barrel, each member should be furnished with one of the little wooden barrels that are used for collection boxes. These barrels were bought and each one marked with an appropriate inscription. They were given out and the pupils were instructed to keep

them in sight and to put into them whatever they could save for this purpose during the summer.

Rally Day came and one of the features was the loading of a train for Tennessee. Across the front of the platform stage was a toy train. It had been made by the boys in the department. Each car consisted of a flat piece of wood about ten or twelve inches long and four or five inches wide, with cardboard sides after the manner of a coal car. The wheels were made of tin disks such as are used for fastening roofing paper. At the head of the train stood a toy locomotive loaned by one of the members of the department. There was a car for each class, the number of the class being on the side. At the proper time in the program the superintendent of the school explained this project which the junior-intermediate department had under way. Then the members of that department came forward, each one bringing his barrel and loading it upon his class car. When the barrels were opened and the contents counted it was found that the total amounted to a little over $40, which was subsequently increased. Savings continued to be brought in during the fall months and meanwhile interest was doing its work. Not a week passed without some added piece of information being contributed by members of the department. These were reported in the classes and when the item was deemed to be of particular interest, the teacher would notify the superintendent, and the one who brought in the item would be asked to report to the department and to the general secretary. Subsidiary projects grew out of the larger one. Several of the classes prepared posters illustrating life and conditions in the southern mountains. Two original programs were prepared for the devotional service. Both were dramatized, one presenting a scene in a southern mountain school, the other a home scene in a mountaineer's cabin. A bulletin board was established and the classes took

charge of it in turn, keeping it supplied with fresh pictures and bits of information, clippings from papers and magazines, etc.

After a time, when sufficient money had been secured, two committees were appointed, one of boys and one of girls, to purchase the gifts. These were sent to the church and on a Saturday afternoon a wrapping and packing bee was held, participated in by a large percentage of the pupils. Each package was wrapped, stamped with a Christmas seal, and marked with the name of its recipient. Another committee attended to shipping the barrel and the job was done.

The results were these: a large amount of interest and useful information about our southern mountain people had been acquired; a kindly bit of service had been rendered in a truly friendly spirit; the members of the department had come to look upon these boys and girls in the South as neighbors; and best of all, everyone agreed that the project had been great fun. As soon as it was over the question came from many, "Now what can we do?"

In this particular case an entirely unforeseen result heightened the effect and made the whole affair a thing of true Christian fellowship and sharing. Just a little before Christmas a box came addressed to the members of this church-school department. When opened it was found to contain a mass of fresh holly, "Picked for our friends in the North by boys and girls of ——— school." The effect was inspiring. When the cover of that box came off and one boy caught sight of the contents and the inscription on the card, he said, "Gee, but those kids are all right!" When the members of this department went in to take their places for the general Christmas exercise, each of them wore a spray of holly and one of them was overheard answering the question of his older brother as to where he got the holly, "That was picked for us by our friends down south and you cannot buy any like it in this town."

REFERENCE LIST OF ADDITIONAL DESCRIPTIONS

A number of articles, descriptive of religious education in accordance with the project principle, are to be found in the magazines, *Religious Education* and the *Church School* as follows:

Religious Education

ACHESON, E. L., "Discussion of the (Week-Day) Conference," XVII (June, 1922), 246.

ARMSTRONG, R. O., "Older Boys' Parliament," XVIII (April, 1923), 127–30.

BARBOUR, DOROTHY D., "The Case against Standardization," XVIII (June, 1923), 210.

BUTLER, F. E., "A Project in Mission Study," XVIII (April, 1923), 102–3.

CHASSELL, J. O., "Contrasting Views of the Educative Process," XVIII (February, 1923), 50–51.

COE, G. A., "Discussion of the (Week-Day) Conference," XVII (June, 1922), 262–63.

HARTSHORNE, HUGH, "An Experiment in Adolescent Worship," XII (June, 1917), 223–30.

HUNTER, M. C., "A Self-directing High School Department," XIV (August, 1919), 267–70.

LOTZ, ELSA, "Discussion of the (Week-Day) Conference," XVII (June, 1922), 257–58.

MAYER, OTTO, "Developing Initiative in Young People's Work," XVIII (April, 1923), 97–99.

NEWTON, MARY, "Discussion of the (Week-Day) Conference," XVII (June, 1922), 263–64.

REICHARD, L. F., "The School as a Project," XVII (December, 1922), 447–51.

SHAVER, E. L., "A Survey of Week-Day Religious Education," XVII (April, 1922), 141–42.

TALLMAN, LAVINIA, "New Types of Class Teaching," XII (August, 1917), 271–80.

Church School

COPE, H. F., "A Teacher Tries a New Method," IV (April, 1923), 296, 297, 335.

CRAWFORD, J. D., "Old and New Gifts," III (June, 1922), 429–31.

CRUM, MASON, "A Project in Church History," V (August, 1924), 508, 509, 528.

GATES, HERBERT W., "The Man Who Wouldn't Give Up—How Six Boys Wrote the Story of Joseph Hardy Neesima," V (March, 1924), 256–60.

HARTSHORNE, HUGH, "A School of the Christian Life—Projects," IV (June, 1923), 421, 422, 429.

———, "A School of the Christian Life—Festivals," V (November, 1923), 73–74.

HAYWARD, P. R., "Shall Our Pupils Receive or Participate?" II (January, 1921), 166.

MOORE, JESSIE E., "Respectfully Submitted," V (March, 1924), 280–81.

OWEN, G. W., "College Young People, the Home Church and Watch Night," II (December, 1920), 25.

SCHILLING, ALMA N., "Under Our Flag," II (November, 1920), 39–41.

———, "Christmas Helpers," II (December, 1920), 39, 40, 48.

———, "Under Our Flag," II (January, 1921), 182–84.

WATSON, GOODWIN B., "Do Projects Work?" V (August, 1924), 506–7.

PART III

APPENDIX

SECTION I

SOURCE LIST OF PUBLIC-SCHOOL PROJECTS HAVING SUGGESTIVE VALUE FOR RELIGIOUS EDUCATION

NOTE.—The student may wish to make a further study of projects as carried out in the public school with special reference to those which might furnish fruitful suggestions for planning church-school projects. If so, his attention is called to those listed below. In studying such descriptions as these, it is, of course, necessary to keep clearly in mind the distinctive task of Christian education,[1] in order that any plans made will result in an experience for the group which places a Christian interpretation upon life and culminates in a Christian attitude and character.

A. Descriptions in *Sample Projects, First Series*, edited and published (1920) by James F. Hosic, Teachers College, New York City.
   "Safety First," p. 4.
   "Thrift Dramatization," p. 6.
   "February's Historic Holidays," p. 6.
   "A Study of Italy," p. 9.
   "The Junior Civic League," p. 14.
   "A School Board of Health," p. 23.
   "A Trip to Boston," p. 27.
   "Christmas for Orphans," p. 31.

B. Descriptions in *Sample Projects, Second Series*, edited and published (1921) by James F. Hosic, Teachers College, New York City.

[1] See chaps. iii and iv.

"Hawaii in the Fourth Grade," p. 8.
"The School Paper," p. 11.
"An Unselfish Christmas," p. 12.
"A Review Lesson on the Vikings," p. 13.
"Our Library," p. 25.

C. Descriptions in the *Journal of Educational Method*, published by World Book Company, at Yonkers, New York, for the National Conference on Educational Method.

"A Project in Third Grade," I (September, 1921), 34.
"A Newspaper in the Primary School," I (November, 1921), 117.
"Home Life in Louisville in 1800 and 1921," I (January, 1922), 210.
"My Project-Problem," I (February, 1922), 255.
"Indian Music—A Children's Project," I (March, 1922), 297.
"A Child's Project Problem," I (May, 1922), 384.
"AProject in Community Health," II (October, 1922), 68.
"Montana, The Land of the Shining Mountains: A Pageant," II (November, 1922), 120.
"Making a Class Paper," II (November, 1922), 127.
"A Christmas Project," II (December, 1922), 173.
"A Project in Oral and Written English," II (January, 1923), 217.
"A Reading Project," II (January, 1923), 221.
"A Project in Training for Citizenship," II (February, 1923), 259.
"A Geography Project," II (February, 1923), 263.
"A Trip to Japan," II (March, 1923), 304.
"Outline of a Junior Red Cross Project," II (April, 1923), 347.
"A Boost-Your-Town Project for English Classes," II (May, 1923), 394.

"A Project in Modern Poetry," III (September, 1923), 36.
"Pleasure Reading," III (October, 1923), 80.
"A Sixth-Grade Project and Its Values," III (November, 1923), 114.
"A Project in the Third Grade," III (November, 1923), 123.
"Giving to the Hospital," III (November, 1923), 125.
"A Fifth Grade History Project," III (December, 1923), 168.
"A Second Grade Project," III (December, 1923), 169.
"Thrift Project," III (January, 1924), 215.
"How to Grow and Sell Flowers for the Junior Red Cross Fund," III (February, 1924), 243.
"A Health Play," III (February, 1924), 259.
"Reading Project,—'The Home,'" III (March, 1924), 304.

D. Descriptions in the *Twentieth Yearbook of the National Society for the Study of Education*, Part I (see chap. ii, p. 18).
Nos. 1, 6, 8, 18, 23, 30, 33, 43, 51, 52, 56, 73, 74, 76, 79 81, 84, 85, 87, 88, 95, 96, 130, 135, 138, 140, 143, 148, 155, 156, 159, 162, 165, 167, 168, 170, 173, 181, 191, 200, 201, 205, 226, 227, 229, 230, 231, 246, 256.

SECTION II

A PLAN FOR SECURING CO-OPERATION OF PARENTS

EXPLANATORY LETTER TO PARENTS

DEAR FRIEND:

We are endeavoring to bring about a closer co-operation between the home and the Sunday school. It is becoming more and more evident that our Christian teaching loses much value because we do not work in harmony. We believe that you can help us so that both your efforts in the home and ours in the Sunday school will get better results. We are asking you to spend a few minutes every two weeks in preparing a report to your child's teacher. If she knows what her pupils have been doing and thinking, she can better direct her teaching to suit the child's present needs.

Your part will be as follows. You are to fill out and mail the reports marked "B" and "C" (which are on opposite sides of the same sheet) to the teacher every two weeks on Fridays. You will find also one sheet marked "A. General Information about Child." This is to be filled out and sent in with the first report. Self-addressed envelopes, already stamped, are furnished that you may be put to no additional expense.

You may need to practice observing your child's behavior more closely. The child's life is made up of a number of little events—so it seems to us who are older. But those *little* things are *big* to the child and are the foundation of Christian character if rightly interpreted. Do not

be hesitant about telling even the seemingly small facts. A birthday, a new companion, a present from someone, a visit to another or from another, a new game or kind of play, a quarrel, a generous deed, are all important. These are but a few samples of many red-letter events in the child's life. If you will watch carefully, you will begin to see the formation of new habits every few days. The child is forming a character, slowly but surely. We can make that character Christian, if we work together. Tell us about these things and we will try to do our part.

Thanking you for the co-operation which we are sure you will gladly give, we are

Yours very sincerely,

Teacher

Educational Director

REPORT A

GENERAL INFORMATION ABOUT CHILD

Date.....

Name.....Sex.....Born.....

Age now.....Public-school grade....

Grade in Sunday school.....Teacher.....

What physical defects or weaknesses has the child, if any?

.....

What are some of the things the child best likes to do?....

.....

What are some of the things which it does not like to do?

.....

What does it do for play and amusement?.....

.....

What does it do to help about the house?.....

.....

What are its good habits?.....

.....

What are its bad habits?.....

.....

What does it do that seems to you to be religious?.....

.....

Names and ages of its brothers and sisters.....

.....

How does this child get along with the rest of the family?..

.....

What other playmates does it have and what are their ages?

.....

How much time does it spend with them? .....

What do they do?.....

Does the child like school?.....What studies does it like most?.....Which dislike most? .....

Give any other information you can which you think the child's Sunday-school teacher ought to have to teach him better, on the other side of this sheet.

REPORT B

Parent's Report of Child's Activity

Date.....

Name of child.....Person reporting.....

(Tell what the child has been doing since your last report. Give the days when anything unusual took place. Give information regarding sickness, play, good deeds, wrongs committed, new playmates, habits begun, things which have given the child much pleasure or annoyance, things upon which the child has spent much time and thought, etc. If his Sunday-school teacher knows what the child has been doing and thinking, she can teach him more effectively. Mail this report to the teacher on the foregoing date.)

(*Remainder of page left for answer*)

REPORT C

Parent's Report of Results to Sunday-School Teacher

Name of child.....Person reporting.....

(Tell what changes in the behavior of the child you have observed since your last report. Just what things did the child do or not do which might have been influenced by your previous reports to the child's teacher. No change may be observed, but if there should be the teacher would like to know it.)

(*Remainder of page left for answer*)

SECTION III

THE FINDINGS OF THE FOREST HILLS CONFERENCE ON CORRELATION OF PROGRAMS IN RELIGIOUS EDUCATION[1]

1. The child in the local group is the basis of correlation of program material.

2. Local initiative and experimentation in program-making are to be encouraged and stimulated, even in the less resourceful communities, rather than the adoption of prescribed programs of activities.

3. In order to make available a variety of source material in a form usable by local communities, and in order to give them stimulus, help and guidance, typical programs should be developed nationally. Such programs should grow out of local experimentation, and every effort should be made to prevent them from becoming fixed and static.

4. National organizations have important functions to perform in encouraging experimentation, comparing the results from various communities, serving as a clearing-house for successful methods, developing and training leaders, and especially in sensing problems or plans that might be typical of any large grouping in American or world-society, so that there may be the outlook of the larger groupings as well as of the local community.

5. In view of the larger value which comes from the development of plans locally, and in view of the fact that no one type of program can meet the needs of every

[1] From *Church School*, for October, 1923.

community or group, programs should be presented by the national organizations in such form as will make possible individual selection and adaptation and stimulate initiative and resourcefulness. Community groups should work out plans locally, using national programs as source material in meeting different kinds of situations.

6. As an immediate step in facilitating this procedure, the common, as well as the distinctive, material of the different programs now existing should be codified and cross-referenced so as to make it more available for use in the development of self-directed activities.

7. We note with appreciation the fact that the Committee on International Curriculum of the International Lesson Committee plans to have integrally related to its work on a church-school curriculum all the elements involved in the entire program of religious education.

8. We recommend that each of the general agencies concerned in religious education be asked to name two representatives to a Council on Correlation, which would serve as a clearing-house of problems and plans of mutual concern.

We recommend that this council be convened at an early date by the committee which called this conference.

While this council will form its own organization and determine its own functions, we recommend

a) That it give attention to the codifying and cross-referencing of present program material.

b) That it consider the possibility of further co-operation on the part of all agencies concerned in the preparation of program material.

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